00067054

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

Digitized with financial assistance from the
Government of Maharashtra
on 15 June, 2016

SERMONS
AND
DISCOURSES
ON SEVERAL
SUBJECTS
AND
OCCASIONS.

67054

BY

FRANCIS ATTERBURY, D.D.
Late Lord Bishop of ROCHESTER,
and Dean of WESTMINSTER.

VOL. II.

The SEVENTH EDITION.

LONDON,
Printed for L. DAVIS and C. REYMERS, against *Gray's-Inn*, *Holborn*; B. DOD, in *Ave-Mary-Lane*; J. RIVINGTON, in *St. Paul's Church-yard*; W. JOHNSTON, in *Ludgate-street*; and M. COOPER, in *Pater-noster Row*.
MDCCLXI.

00067054

PREFACE.

THE following Sermon, preached at Mr. *Bennet's* Funeral, was, ſoon after it came out, reflected upon with great Freedom, in *a Letter*, directed to *Me* from the Preſs; and exhorting me either to *defend*, or *retract the Doctrine* [a] there delivered; which is ſaid to have *offended many ſerious underſtanding Chriſtians* [b]. I have the Happineſs, I thank God, to be well acquainted with ſeveral Perſons of that Character, to whoſe Judgment (having great Reaſon to diſtruſt my own) I appealed on this Occaſion. They aſſured me, that, upon a deliberate Peruſal of that Sermon, they ſaw nothing in it which offended them; or which could, in their Opinion, juſtly offend any one, who believed a Future State of Rewards and Puniſhments. Nor have I, after making what Enquiries I could on this Head, met with any one Perſon, who carefully conſidered my Doctrine, and yet judged differently of it. I might well therefore have ſpared myſelf the Trouble of re-

[a] L. p. 5.

[b] L. p. 4.

viewing and defending, what appears not to me to have been blamed by any *Wiſe*, or *Good* Man: for, whether the Writer of the *Letter* be ſuch, till I know who he is, I may have leave to doubt. All he ſays of himſelf is, that he is
[a] L. p. 4. an *Obſcure Perſon*[a]; One, I ſuppoſe, he means, that is in the Dark, and thinks it proper to continue ſo, that he may take advantage from thence to attack the Reputation of others, without hazarding his own. There may be ſomewhat of *Wiſdom*, perhaps; but ſure there is little of *Goodneſs*, or Fairneſs in this Conduct. Several ſuch *Obſcure Perſons* as theſe we have had of late, Who have inſulted Men of great Abilities and Worth, and taken pleaſure to pelt them, from their Coverts, with little Objections. The ill Succeſs of their Attempts hath juſtified their Prudence in concealing themſelves.

Whoever my unknown Correſpondent be,
[b] L. p. 5. 44. 45. he preſſes hard for an *Anſwer*[b], and is ſo earneſt in that Point, that he would, I perceive, be not a little diſappointed, if he ſhould miſs of it. Nameleſs Authors have no right to make ſuch Demands. However, the Importance of the Argument itſelf, the ſerious Air with which he hath treated of it, and the ſolemn Profeſſion he makes of being acted
[c] Ibid. by *no other Principle but a concern for Truth*[c], ſoon determined me to comply with his Exhortations. And what follows therefore, was drawn up not long after his *Letter* appeared; though the Publication of it hath been delayed by ſome Accidents, with an Account of which it is not neceſſary to trouble the Reader.

After

After all, I ſhall be looked upon, perhaps, as writing rather too ſoon, than too late; and as paying too great a regard to an Attempt, which was ſo far ſlighted, that the worthy *Dean* of *Canterbury*, not long afterwards, preached the Doctrine, there oppoſed, before her Majeſty, and printed it by her Order [a]. And in truth, there never was a Charge maintained with ſuch a ſhew of Gravity and Earneſtneſs, which had a ſlighter Foundation to ſupport it. However, it may be of ſome uſe, carefully to examine what this Writer hath ſaid, in order, by a remarkable Inſtance, to ſhew how little Credit is due to Accuſations of this kind, when they come from ſuſpected (that is, from Nameleſs) Pens; and how artfully the Maſk of Religion may ſometimes be put on, to cover Deſigns which cannot be decently owned.

[a] See his Sermon at *S. James's, Nov.* 3, 1706. on *Matth.* xi. 21. p. 11, 12, 13.

That part of my Sermon to which the Letter-Writer hath confined his Reflexions, contains the *Explication* of an *Argument*, which I ſuppoſe employed by the Apoſtle, in the Text, for the *proof of a future State*. And I had reaſon therefore to hope, that what I offered on this head, would be favourably received, and candidly interpreted by all ſuch as did in good earneſt believe ſuch a State. And yet, to my ſurprize, I have found One, who would be thought ſeriouſly to entertain this Belief, endeavouring all he can to weaken an Argument (and indeed the chief Argument drawn from Reaſon alone) by which it is upheld. I might have expected this Treatment indeed from the Pen of ſome Libertine, or diſguiſed Unbe-

liever; it being an uſual piece of Art, with that ſort of Men, to undermine the Authority of Fundamental Truths, by pretending to ſhew, how weak and improper the Proofs are, which their Aſſertors employ in the Defence of them. But I did not, and could not expect ſuch Uſage from a Writer, who every where *inſinuates*, and in one Place[a], I think, pretty plainly *profeſſes* himſelf to be a ſincere Chriſtian. His *Concern for the Cauſe of Religion*[b] would have appeared to far greater Advantage, had he employed himſelf rather in vindicating ſome of his great Principles, which are every Day openly and daringly attacked from the Preſs, than in leſſening the Force of what I have urged in behalf of one of them. Had I erred in this Caſe, it had been a well meant Miſtake; and might have paſſed unobſerved, at a Time, when Infidelity finds ſo much Employment of another kind for all thoſe, who have a real *Concern for the Cauſe of Religion.*

[a] L. p. 31.

[b] L. p. 4.

Beſides, Diſcourſes on ſuch Occaſions, as that on which I then preached, are ſeldom the Productions of Leiſure; and ſhould always therefore be read with thoſe favourable Allowances, which are made to haſty Compoſures. So the Doctrine contained in them be but wholeſome and edifying, tho' there ſhould be a want of Exactneſs, here and there, either in the manner of Speaking, or Reaſoning, it may be overlooked, or pardoned.

When any argument of great Importance, is managed with that Warmth and Earneſtneſs, which a ſerious Conviction of it generally inſpires, ſomewhat may eaſily eſcape, even from a wary

a wary Pen, which will not bear the Teſt of a ſevere Scrutiny. *Facile eſt verbum aliquod ardens notare, idque, reſtinctis (ut ita dicam) animorum incendiis, irridere*; ſaid one of the beſt Writers in the World, who himſelf needed this Excuſe as ſeldom as any Man.

In particular, what I offered on that Occaſion towards the Proof of a Future State, deſerved to be the leſs rigorouſly examined, becauſe it was only by way of *Introduction* to ſome *practical* Points, which I chiefly deſigned to inſiſt on. I had not room in a few Pages, at the Entrance of a ſhort Diſcourſe, to *conſider all Things on all Sides*[a], to balance the ſeveral Advantages and Diſadvantages that attend the Pleaſures of Men and Beaſts, Good Men and Bad. I pretended not fully to *State*[b], much leſs to *Demonſtrate*, the Truth contained in the Text, as I am falſly repreſented[c] to have done. Thoſe are Words which I never once uſed; nor would the Taſk itſelf have been proper at ſuch a Time, and before ſuch an Auditory. My declared Intention was only to *explain* the Apoſtle's *Argument*[d], to *enlarge on it*[e]; to *ſhew*, by ſeveral Inſtances, *the undoubted Truth of it*[f], to *open and apply it*[g]; and this, by ſuch Conſiderations chiefly as were in ſome meaſure applicable to the *Perſon* then to be interred. For whoever gives himſelf the Trouble of reviewing that mean Diſcourſe, will find, that, as it conſiſts of *Three* Parts, *a ſpeculative Point of Doctrine*, ſome *practical Reflexions*, and an *Account* of the *Perſon* deceaſed; ſo the two former of theſe Points are handled with a regard to the latter; the *Practical Reflexions* being all

[a] L. p. 23.
[b] L. p. 23.
[c] L. p. 22, 23, 40, 41.
[d] S. p. 4.
[e] S. p. 16.
[f] S. p. 5.
[g] Ibid.

of them ſuch as are ſuited to the *Character* of the *Perſon*, which follows; and the preceeding *Doctrine* being illuſtrated in ſuch a manner, and by ſuch Inſtances, as naturally lead both to the one and to the other: that part of the Doctrine I particularly mean, which is profeſſedly
[a] S. p. 6. built on the *Letter of the Text* [a], and the expreſs Authority of the Apoſtle.

It is no wonder, if, in an Argument handled thus briefly, and with ſuch *views* as theſe, *every* thing ſhould not be ſaid, which may be thought requiſite to clear it. That, as it was no part of my Intention, ſo neither was it neceſſary, proper, or poſſible on that Occaſion to be done: and therefore, for *Omiſſions* of this kind, I need make no Excuſe. As to the other Parts of the Charge, which, if true, would really blemiſh what I have written; I ſhall, as I promiſed, reply to them very *diſtinctly and fully*.

The Accuſation of my Doctrine turns, I find, upon three Heads; That it is altogether *new*, *utterly foreign from the Intention of the Apoſtle*, on whoſe words I build it, *and falſe in itſelf*. A very heavy Charge! nor is the firſt part of it to be negected. For in Matters of Morality and Religion, which are every one's Concern, and which have, therefore, been often and thoroughly examined, *New* Doctrines, or Arguments are deſervedly ſuſpected. And when one, who is, by his Function, a Preacher of Virtue, doth by advancing ſuch new Doctrines, or Arguments, *make Conceſſions to the*
[b] L. p. 17. *Cauſe of Vice* [b] (as I am ſaid to have done) he is doubly Criminal. Let us ſee, therefore, what

what I have laid down in that Sermon; how far it is charged as *New*, and with how little Reaſon.

My declared Intention, in that part of my Sermon which diſpleaſes the Letter-Writer, is, to *explain that great Argument for a future State, which St.* Paul *hath couched in the Words* of my Text. "If in this Life only we have "hope in Chriſt, we are of all Men moſt mi- "ſerable." I ſuppoſe them to ſignify, That *if all the Benefits we expect from the Chriſtian Inſtitution, were confined within the Bounds of this Life, and we had no hopes of a better State after this, of a great and laſting Reward in a Life to come; we Chriſtians ſhould be the moſt abandoned and wretched of Creatures, all other Sorts and Sects of Men would evidently have the Advantage of Us, and a much ſurer Title to Happineſs than We.* From whence I ſay, *the Apoſtle would be underſtood to infer (though the Inference be not expreſſed) That therefore there muſt needs be another State, to make up the Inequalities of This, and to ſolve all irregular Appearances* [a].

In the Explication of this Argument, I pro- [a] p. 4.
feſs to *urge* (what I call) *the Conceſſion* of the Apoſtle *ſomewhat further than the Letter of the Text will carry us*, by aſſerting under two different Heads, *That were there no Life after this*, 1ſt, *Men would be more miſerable than Beaſts*; *and* 2dly, *The beſt Men would be often the moſt miſerable. I mean, as far as Happineſs, or Miſery are to be meaſured from pleaſing and painful Senſations. And, ſuppoſing the preſent to be the only Life we are to lead, I ſee not but that This might be eſteemed the true Meaſure of them* [b]. [b] p. 6.

Upon

Upon the firſt of theſe Heads I ſhew, that *in this Life Beaſts have, in many reſpects, the Advantage of Men; in as much as they* (1) *enjoy greater ſenſual Pleaſures; and* (2) *feel fewer corporal Pains, and* (3) *are utter Strangers to all thoſe anxious and tormenting Thoughts, which perpetually haunt and diſquiet Mankind*[a]. I enlarge on theſe Particulars, and then proceed on the ſame Foot likewiſe to ſhew, That *the beſt Men would be often the moſt miſerable*; ſince *their Principles* (1) *give them not leave to taſte ſo freely of the Pleaſures of Life, as other Men's do, and* (2) *expoſe them more to the Troubles and Dangers of it*[b].

[a] p. 7.

[b] p. 9.

Both theſe Points I illuſtrate by various Inſtances; and, upon the whole *conclude, That therefore, as certainly as God is, a Time there will, and muſt be, when all theſe unequal Diſtributions of Good and Evil ſhall be ſet right, and the Wiſdom and Reaſonableneſs of all his Tranſactions, with all his Creatures, be made as clear as the Noon-day*[c].

[c] p. 15.

I was willing to repreſent to the Reader, at one View, the whole Courſe of my Reaſoning, according to the *Order* in which it lies, and in the very *Words*, which I have made uſe of to expreſs it, in my Sermon. If he compares this ſhort Account of my Doctrine, with the larger Explication given of its ſeveral Branches in the Sermon itſelf, he will find, That (whatever the Letter-Writer boldly affirms to the contrary) it muſt be underſtood, and is by me actually propoſed, under the *Reſtrictions* following:

1. When I prefer Beaſts to Men, and Bad Men to Good, in point of Happineſs, it is upon a *Suppoſition*,

Suppoſition, not only that there *is* no other Life than this, but that Mankind are *perſuaded* that there is none. The Men I ſpeak of, are ſuch as thoſe *Corinthians* were, againſt whom St. *Paul* argued; Men, who *in this Life only have hope in Chriſt*; ſuch as *expect no Benefits from the Chriſtian Inſtitution, but what are confined within the Bounds of this preſent Life, and have no hopes of a better State after this, of a great and laſting Reward in a Life to come*[a]. This is the Account which I expreſly give of them, when I enter on the Argument, and which I repeat ſeveral times[b] in the Courſe of it; and which muſt be underſtood all along, even where it is not mentioned. And ſuch a ſort of Chriſtians I may be allowed to ſuppoſe now, ſince ſuch there manifeſtly were in the Days of the Apoſtles. Nor does it any ways interfere with this Suppoſition, to repreſent theſe very Men, as having now and then *the uneaſy Preſages of a future Reckoning*, and as ſcaring themſelves ſometimes with the *Fears* of another Life, even while they do not entertain the hopes of it. This, I doubt not, is the Caſe of all ſuch who profeſs to diſbelieve a Future State; they are not always equally ſatisfied with their own Reaſonings about it, but tremble ſometimes at the Thoughts of it. My Reprover, therefore, deals very unfairly, when he reckons this among the Advantages peculiar to *Men*, that they *have the preſent Support of the Belief of a Future State, and the firm Expectation of Rewards*[c] in a Life to come; and aſſures his Readers, with equal Modeſty and Truth, that this is *agreeable to what I ſuppoſe*[d], whereas I *ſuppoſe* the quite contrary; and, on that *Suppoſition*, all my Reaſonings and

[a] S. p. 4.
[b] p. 9. 134 16.
[c] L. p. 21.
[d] See L. p. 25. 29. 31.

Reflexions turn. Nor is there a Word, throughout the whole Argument, that can juſtly be conſtrued to a different Meaning.

2. Proceeding on this Suppoſition, I affirm, not that the beſt Men would be *always*, but *often* the moſt miſerable. And that I might be ſure of not being miſapprehended, I repeat this (or ſome other equivalent) Expreſſion at leaſt *ſix* [a] times [a], in the Compaſs of a few Pages. Nor doth the Argument which I am explaining, require a more extenſive Suppoſition; it being equally neceſſary that there ſhould be a Future State, to vindicate the Juſtice of God, and ſalve the preſent Irregularities of Providence, whether the beſt Men be *oftentimes* only, or *always* the moſt miſerable. The Letter-Writer diſſembles his Knowledge of this remarkable Reſtriction; and having taken Advantage from thence to argue and object as he pleaſed, contents himſelf ſlightly to mention it towards the Cloſe of his Pamphlet; which was diſcreetly done, ſince an earlier Acknowledgment of it would have diſcovered at firſt ſight, even to the meaneſt of his Readers, the Impertinence of ſeveral of thoſe Objections and Arguments. He would excuſe this Procedure, by ſaying, at laſt, That though *I profeſs only to ſhew that the beſt Men are often the moſt miſerable*, yet I argue, as if they were *always* [b] *ſo* [b], viz. *from that Obligation to ſome particular Practices, from which they are never exempt in any* [c] *Condition of this Life* [c]: Which is as great and groundleſs a Miſrepreſentation, as any of the former; Since,

[a] p. 5, 6. 9. 11. 14. 16.

[b] L. p. 41.

[c] L. p. 32.

3*dly*, My chief Proof of this Point, is drawn from that State of *Perſecution*, to which good Men, above

above all others, are ſubject: Becauſe *their Principles expoſe them moſt to the Troubles and Dangers of Life*[a]; becauſe *ſore Evils and temporal Inconveniences attend the Diſcharge of their Duty*[b]; they *become a Reproach and a Bye-word*[c], are *injured and outraged*, ſuffer *unjuſt and illegal Encroachments*[c]; *the greateſt Saints being ſometimes made the moſt remarkable Inſtances of Suffering*[d]: for they are *inflexible* in their Uprightneſs—*No Proſpect of Intereſt can allure them, no Fear of Danger can diſmay them*[e]. Would one Imagine, after all theſe Expreſſions, and ſeveral others of the ſame kind that I have made uſe of, any Man ſo loſt to all Senſe of Juſtice, and Truth, as to ſay, That *I ſuppoſe no Caſe of Perſecution*[f]? that *I do not once ſuppoſe ſuch a State of Perſecution as the Apoſtle pointed at*? but *maintain my Poſitions with reference to the moſt quiet and proſperous State of this Life*[g]? Certainly the Letter-Writer doth not mean this as one Inſtance of his *Concern for the Cauſe of Virtue, and the Intereſt of practical Religion*[h]! I do not, indeed, *build* my Reaſoning *wholly* on the *Caſe* of *Perſecution*; neither doth the Apoſtle himſelf, as will afterwards appear: However, I do not *exclude* it. On the contrary, I refer to it frequently, and ſhould have dwelt more largely upon it, but that the other Conſiderations I ſuggeſt, were more applicable to the *Character* of the *Perſon* deceaſed; which was (as I have already ſaid) the Point from whence I chiefly took my View in this Argument.

[a] S. p. 9.
[b] p. 12, 13.
[c] p. ibid.
[d] p. 14.
[e] p. 12.
[f] L. p. 29.
[g] L. p. 21.
[h] L. p. 3.

Fourthly, Even when I do not ſuppoſe good Men to be under a State of *Perſecution*, yet ſtill I ſuppoſe them to live in a State of *Mortification*

tion and *Self-denial*; to be under a perpetual Conflict with their bodily Appetites and Inclinations, and ſtruggling to get the maſtery over them. I ſuppoſe them obliged, *by their Principles, not to taſte ſo freely of the Pleaſures of Life* (the *innocent* Pleaſures of Life; for ſuch I manifeſtly mean) *as other Men do* [a]; but *to ſit as looſe from them, and be as moderate in the uſe of them as they can* [a]; *not only to forbear thoſe Gratifications which are forbidden by the Rules of Religion; but even to reſtrain themſelves, in unforbidden Inſtances* [a]. And whenever they taſte even the allowable Pleaſures of Senſe, I ſuppoſe them to be *under ſuch Checks from Reaſon and Reflexion, as, by repreſenting perpetually to their Mind the meanneſs of all theſe ſenſual Gratifications, do, in great meaſure, blunt the Edge of their keeneſt Deſires, and pall all their Enjoyments* [b]. And have I not Reaſon therefore to ſay, that *good and pious Perſons, by the Nature and Tendency of their Principles (as they are moſt expoſed to the Troubles and ill Accidents of Life* [c]*, ſo) are the greateſt Strangers to the Pleaſures and Advantages of it* [d]? And would not theſe be great and needleſs Abatements of their Happineſs, if it were confined within the Compaſs of this Life only? But ſurely it doth not from hence follow, nor have I once ſuggeſted, much leſs affirmed, *That the Practice of Vice doth in its own Nature tend to make Men more happy, in all States of this Life, than the Practice of Virtue* [e]. This is an Aſſertion by which the great Author of our Nature, and Enactor of the Law of Good and Evil, is highly diſhonoured and blaſphemed; and which cannot by any one, who hath the leaſt

[a] S. p. 10.
[b] p. 8.
[c] See the preceding Sect. p. 13.
[d] p. 13.
[e] L. p. 32.

leaſt Senſe of Religion, be repeated, without being abhorred.

That *Virtue* and *Vice* do in their own Natures tend to make thoſe Men happy, or miſerable, who ſeverally practiſe them, is a Propoſition of undoubted (and, I am ſure, by me undiſputed) Truth; as far as it relates to *moral Virtue* or *Vice*, properly ſo called; that is, to thoſe *Meaſures of Duty*, which *Natural Reaſon*, unenlightened by Revelation, preſcribes: For as to thoſe *Rules of Evangelical Perfection*, in which we Chriſtians are obliged to excel; they are (ſome of them) of ſo exalted a Nature, ſo contrary to fleſh and Blood, and ſo far above our ordinary Capacities and Powers, that, if there were no other Life than this, I ſee not how our Happineſs could generally be ſaid to conſiſt in the Practice of them. And therefore when God made them Matter of ſtrict Duty to us; he at the ſame time animated us to Obedience (not only by aſſuring us of the extraordinary Aſſiſtances of his good Spirit, but) by a clear Diſcovery of a Future State of Rewards and Puniſhments; whereas the *Jews*, who had the Promiſes of this Life only, had alſo, in proportion to thoſe Promiſes, a lower and leſs excellent Scheme of Duty propoſed to them.

And here alſo this Author is altogether ſilent; for he takes no notice of theſe *Improvements* made by the Goſpel in the *Meaſures of* our *Duty*; but he ſuppoſes every where the *Chriſtian*, and *Heathen* Morality to be in all reſpects the ſame: and that the innocent Pleaſures of Life (which muſt be allowed to have

ſome

ſome ſhare in perfecting human Happineſs) are no more affected and retrenched by the one, than the other. He ſuppoſes all the Inſtances of *Abſtinence*, *Mortification*, and *Self-denial*, which the Goſpel enjoins, to be included within thoſe Rules of *Virtue*, which the Light of Nature teaches us to follow; and upon this Foundation proceeds to repreſent me as affirming, that *the beſt of Men are rendered more miſerable than the Wicked, by the Practice of Virtue*[a]: whereas, in truth, I only maintain, that the beſt Chriſtians (who are unqueſtionably the beſt of Men) are, by their Obſervance of ſome Goſpel-Precepts, rendered (more miſerable, or, which is all one) leſs happy, than they would otherwiſe be, if they were releaſed from thoſe Obligations. And, conſequently, were there no hope of a Life after this, they, who *are not* tyed up to theſe Severities, would have a manifeſt Advantage over thoſe who *are*.

[a] L. p. 43.

I inſtance indeed in ſome acts of Virtue common to Heathens and Chriſtians; but I ſuppoſe them to be performed by Chriſtians after (a Chriſtian, that is, after) a more ſublime and excellent manner than ever they were among the Heathens; and even, when they do not differ in *Kind*, from moral Virtues, ſtrictly ſo ſtyled, yet to differ in the *Degrees* of Perfection with which they are attended.

This Diſtinction between a State of *Virtue* and a State of *Mortification*, between *Moral Goodneſs* and *Evangelical Perfection*, and the greater Reſtraints (in point of worldly Pleaſures and Advantages) which are laid upon Men by the former

of

of theſe than by the latter, ought the rather to have been obſerved and owned by the Letter-Writer, becauſe in the

Fifth Place, I pretend not to compare the Happineſs of Men and Beaſts, good Men and bad, any further than it reſults from worldly Pleaſures and Advantages, and the Objects of Senſe that ſurround us. For theſe are my Words: "Were there no other Life but this, Men "would really be more miſerable than Beaſts, "and the beſt Men would be often the moſt "miſerable. *I mean, as far as Happineſs, or Mi-* "*ſery, are to be meaſured from pleaſing or painful* "*Senſations*[a]." This is the Reſtriction which I more expreſly and formally inſiſt on, than any other. At the very opening of the Argument it occurs; nor do I, in the Proſecution of it, uſe any one Inſtance, or Illuſtration, but what relates to ſuch pleaſing and painful Senſations, or to thoſe delightful and uneaſy Reflexions of Mind, which are, ſome way or other, *conſequent* upon them. And if, *in theſe Reſpects* (and further I do not go[b]) the Happineſs of Beaſts exceeds that of Men, and the Happineſs of the Wicked that of the Virtuous, it will not weaken what I have urged, to ſhew, that, *in other Reſpects* (ſuch as the Letter-Writer largely diſplays) the Advantage may lie on the contrary ſide; becauſe, were it ſo, yet this Advantage would not be ſufficient to turn the Scale, according to *my Suppoſition*: which is, that *without the hope of another Life, pleaſing and painful Senſations* (taken together with thoſe inward Reflexions which are naturally conſequent upon them) *might be eſteemed the true Meaſure of Happineſs and Miſery*[c]. On

[a] See p. 6.
[b] See p. 7, 8.
[c] See p. 6.

this *Suppoſition* (which I had not then time to explain and prove) all my Reaſonings proceed; and cannot therefore be affected by any Objections, which are ſo far from being built on the ſame Bottom, that they are deſigned to overthrow it. Whether this Suppoſition be true or falſe, may be a new matter of Diſpute: But if it be true, the Argument I raiſe from thence, is certainly true, and the Objections of the Letter-Writer are as certainly vain and impertinent; being levelled rather againſt the *Suppoſition* itſelf, than the *Inference* that I drew from it.

This is not a proper Place to juſtify that *Suppoſition*; thus much only I ſhall ſay at preſent concerning it. I am ſo far from retracting it, that I look upon it to be a moſt clear and indubitable Truth; and think myſelf to have expreſſed it with more Warineſs and Reſerve than was neceſſary. My Words are—*I ſee not but that this might be eſteemed the true Meaſure* of Happineſs and Miſery: Whereas *this might* not only *be eſteemed*, but *would really be* the true Meaſure of Happineſs, and Miſery, to the far greater part of Mankind, if they were not educated under the Hope and Fears of future Rewards and Puniſhment. The Objects of Senſe would then determine the Views of moſt Men; of all ſuch, to be ſure, who converſed perpetually with them, and wanted the Opportunities and Capacities that were requiſite towards withdrawing their Thoughts from theſe things, and fixing them on more refined and reaſonable Pleaſures. And even among thoſe Few, who were better qualified, ſtill fewer would be found, who, without the hope of another

other Life, would think it worth their while, to live above the Allurements of Senſe, and the Gratifications of this World, as far as was neceſſary towards attaining the heights of Chriſtian Perfection. Nor could any Argument be urged, ſufficient to induce thoſe ſo to do, who were otherwiſe reſolved, and inclined. The Rule of Good and Evil would not then appear uniform and invariable; but would ſeem different, according to Men's different Complexions, and Inclinations; and whatever they judged to be, upon the whole, moſt agreeable, or diſagreeable to them, that they would be ſure (nay they would look upon themſelves as obliged) to purſue, or decline, without being reſtrained by any ſpeculative Reaſonings, concerning the Nature of Virtue and Vice, and the Obligations Men are under, univerſally to practiſe the one, and eſchew the other.

But this, I am ſenſible, lies without the Compaſs of my immediate Deſign, which is only to reckon up the ſeveral *Reſtrictions* under which, what I have laid down in that Sermon, ought to be underſtood; Reſtrictions, not now firſt deviſed to qualify my Doctrine, but plainly propoſed together with it, and interwoven into the Body of thoſe few ſhort Reflections, which I had room to make concerning it. And yet the Author of the Letter, in a very grave and ſolemn manner, argues throughout, as if no one ſuch Reſtriction had been made. Let his Cauſe be as good as he pretends it to be, yet ſurely it is not at all beholden to him for his way of maintaining it. He that *talks* thus *deceitfully*, even for Truth itſelf, muſt needs hurt it more

by his Example, than he promotes it by his Arguments.

But to ſet aſide theſe *Reſtrictions*, important as they are, for the preſent, and take my Doctrine at large, even as the Letter-Writer himſelf hath repreſented it; that is, as briefly contained in (what he calls) my two *Poſitions* [a], and *the Notions on which they are founded* [b]: Let us ſee how far the firſt Charge of *Novelty* can, even upon this Foot, be made good againſt it.

[a] L. p. 20.
[b] L. p. 22.

I. My *Poſitions* are theſe; That, *were there no Life after this*, Firſt, *Men would be really more miſerable than Beaſts*; *and* Secondly, *the beſt of Men would be often the moſt miſerable.* The *Notion*, on which they are founded is, That, *ſuppoſing the preſent to be the only Life we are to lead, I ſee not but that pleaſing, and painful Senſations might be eſteemed the true Meaſure of Happineſs, and Miſery.*

Againſt both the one, and the other, the Letter-Writer exclaims in a moſt tragical manner: He is *ſorry to ſee ſuch Conceſſions made to the Cauſe of Vice by any Preacher of Righteouſneſs* [c]; he *never yet heard, nor ever expected to hear any thing like this from the Pulpit* [d]; he *knows not that ſuch Aſſertions have been ever, before this, ſeriouſly maintained by any Perſon of Virtue and Underſtanding, much leſs ſolemnly dictated as undoubted Truths from the Pulpit* [e]: he thinks, *that all who have any Reſpect for the Clergy, muſt lament that ſuch ſtrange Doctrine ſhould be recommended to the World by one of that Body; and all, who have any Regard to the Honour of Chriſt, muſt*

[c] p. 17.
[d] p. 32.
[e] L. p. 19.

muſt lament to ſee it ſolemnly backed and confirmed by one of his Apoſtles[a]. [a] p. 45.

The Charge of *Novelty* is here urged with ſo much Warmth, and Gravity, and ſuch an Air of Aſſurance, that even a wary Reader would be apt to think it well founded; and yet never was there a Cenſure more raſhly vain, or more entirely deſtitute of all Colour of Truth. For firſt, as to the *Poſitions* themſelves, they are ſo far from being *New*, that they are commonly to be met with in both Ancient and Modern, Domeſtic and Foreign Writers; particularly in the Works of our *Engliſh* Divines, which are in every one's Hands, and with which the Author of the Letter, I believe, is beſt acquainted. I begin with Archbiſhop *Tillotſon*, who cannot be ſuſpected to have made *Conceſſions to the Cauſe of Vice*, either through Weakneſs, or a worſe Reaſon: and yet theſe are his Expreſſions: "The Condition of Men "in this preſent Life is attended with ſo many "Frailties, liable to ſo great Miſeries and Suf- "ferings, to ſo many Pains and Diſeaſes, to "ſuch various Cauſes of Sorrow and Trouble, "of Fear and Vexation, by Reaſon of the ma- "ny Hazards and Uncertainties, which not on- "ly the Comforts and Contentments of our "Lives, but even Life itſelf is ſubject to, that "the Pleaſure and Happineſs of it is by theſe "much rebated: ſo that were we not ſo train- "ed up with the hopes of ſomething better "hereafter, Life itſelf would be to many Men "an inſupportable Burthen. If Men were not "ſupported and born up under the Anxieties of "this preſent Life, with the Hopes and Ex-

"pectations of an happier State in another "World, *Mankind would be the moſt imperfect "and unhappy part of God's Creation.* For altho' "other Creatures be ſubjected to a great deal of "Vanity and Miſery, yet they have this Happineſs, that, as they are made for a ſhort Duration and Continuance, ſo they are only affected with the Preſent; they do not fret and "diſcontent themſelves about the Future, they "are not liable to be cheated with Hopes, nor "tormented with Fears, nor vexed at Diſappointments as the Sons of Men are. But if "our Souls be immortal, this makes abundant "Amends and Compenſation for the Frailties "of this Life, and all the tranſitory Sufferings and Inconveniencies of this preſent State: "Human Nature, conſidered with this Advantage, *is infinitely above the Brute Beaſts that "periſh.*" Serm. Vol. ix. pag. 68, 69. Again, "What would a Man gain by it, if the Soul "were not immortal, but to *level himſelf with "the Beaſts that periſh*, [nay] to put himſelf "into *a worſe and more miſerable Condition "than any of the Creatures below him?*" Ibid. p. 72.

The ſame thing is ſaid more ſhortly, but as fully, by the preſent Lord *Biſhop* of *Rocheſter*; "*Without that Belief* [of the Joys of another "Life] *as Chriſtians of all Men, ſo Men of all "Creatures were moſt miſerable.*" Sermon on *Jan.* 30. p. 14.

To the like purpoſe Mr. *Glanville.* "If this "Life be all, we have the ſame End and Happineſs with the Brutes; *and they are happier*

"*of*

" *of the two, in that they have leſſer Cares and,* " *fewer Diſappointments.*" Serm. p. 294.

Dr. *Moor*, whom my Reprover muſt allow, to have been *a Perſon of Virtue and Underſtanding*[a], expreſſes himſelf on this occaſion, in very ſignificant Terms. " *If* (ſays he) *there be no* " *Life hereafter, the worſt of Men have the* " *greateſt ſhare of Happineſs*; their Paſſions and " Affections being ſo continually gratified, and " that to the Height, in thoſe things that are " ſo agreeable, and, rightly circumſtantiated, " allowable to human Nature; ſuch as the " ſweet Reflexion on the Succeſs of our politi- " cal Management—the general Tribute of " Honour and Reſpect for our Policy and Wit, " and that ample Teſtimony thereof, our Ac- " quiſition of Power and Riches; that great " Satisfaction of foiling and bearing down our " Enemies, and obliging and making ſure our " more ſerviceable Friends: To which finally " You may add all the variety of Mirth and " Paſtime, that Fleſh and Blood can entertain " itſelf with, from either Muſic, Wine, or Wo- " men." *Imm. of the Soul*, L. ii. Ch. 18. Sect. 9.

[a] L. p. 19.

Dr. *Goodman*, in his *Winter Evening Conferences*, a Book received with general Applauſe, and now in every one's Hands, repreſents one of the Perſons in his Dialogue ſpeaking as follows: " It is plain, that nothing but the hope " of another and better World at laſt, can ena- " ble a Man tolerably to enjoy himſelf in this " preſent—Nothing but eternal Life is a ſuf- " ficient Antidote againſt the Fears of Death. " And all theſe are the Effects and Benefits of

" Religion. Therefore if this be uncomfort-
" able, Mankind muſt needs be the moſt de-
" plorably unhappy kind of Being in the whole
" World. For though other ſort of Creatures
" are in ſome ſort Fellow-ſufferers in the com-
" mon Calamities of this World; yet, beſides
" that their Share is ordinarily not ſo great as
" his, it is evident that they fear nothing for
" the Future, but only feel the preſent Evil;
" and they have no Reſtraint upon them for
" what they deſire, nor no Remorſe for what
" they have done. Therefore, if Mankind have
" not the Glory of his Conſcience, when he
" doth well, to ſet againſt the Checks and Girds
" of it when he doth amiſs; and *if he have not*
" *hopes to counterbalance his Fears, and a Re-*
" *ward hereafter for his Self-denial at preſent,*
" *his Condition is far the worſt of any Creature*
" *in the World.*" Part iii. p. 43.

In like manner (*Part* ii. *p.* 114.) after allowing, that " Several ſorts of Brute Creatures
" continue longer in the World, and have as
" well a quicker Senſe of Pleaſure, as a more
" unlimited and uncontrolled Enjoyment of it,"
he makes the ſame Inference from hence that I have done; " That upon theſe very Conſidera-
" tions, there is great Reaſon to believe that
" there is ſuch a thing as another World,
" wherein Man may have Amends made him,
" for whatever was amiſs, or defective in this.
" For it is not credible with me, that ſuch
" Power and Wiſdom, as is plainly diſplayed
" in the Conſtitution of Man, ſhould be ſo ut-
" terly deſtitute of Goodneſs, as to contrive

" things

" things ſo ill, that *the nobleſt Being ſhould be* " *finally the moſt unfortunate.*"

Biſhop *Wilkins*, in his *Princ. of Nat. Relig.* p. 159, 160. " There is a ſtrong Averſion " among Men againſt a dark State of Annihi- " lation, which no Man can think of without " great regret of Mind; and likewiſe a natural " Deſire in all Men after a State of Happineſs " and Perfection. And no natural Deſire is in " vain. All other things have ſomewhat to ſa- " tisfy their natural Appetites. And if we con- " ſider the utter Impoſſibility of attaining to any " ſuch Condition in this Life, this will render it " highly credible, that there muſt be another " State wherein this Happineſs is attainable: " Otherwiſe Mankind muſt fail of his chief " End, being, by a natural Principle, moſt " ſtrongly inclined to ſuch a State of Happi- " neſs as he can never attain to; as if he were " purpoſely framed to be tormented betwixt " theſe two Paſſions, Deſire and Deſpair; an " earneſt Propenſion after Happineſs, and an " utter Incapacity of enjoying it; as *if Nature* " itſelf, whereby all other things are diſpoſed " to their Perfection, *did ſerve only, in Mankind,* " *to make them moſt miſerable.* And, which is " yet more conſiderable, the better and wiſer " any Man is, the more earneſt Deſires and " Hopes hath he after ſuch a State of Happi- " neſs. And if there be no ſuch thing, *not* " *only Nature, but Virtue likewiſe muſt contribute* " *to make Men miſerable.*"

I have ſearched the Volumes of *Sermons* publiſhed by Divines here in *England*, and find as yet but *Two* on the ſame *Text* with mine; one preached

preached by the learned and pious Mr. *Pemble*, the other by Dr. *Stradling*, the late worthy Dean of *Chicheſter*; and both of them full of the ſame Points of Doctrine, and the ſame ways of explaining thoſe Points, as I have employed. I refer the Reader to the Sermons themſelves, and ſhall mention here but a Paſſage or two out of them.

Mr. *Pemble's* firſt *Poſition* is, that "*True Chriſtians are more unhappy than other Men, if their Happineſs be confined to this Life only*—are in a worſe State than *Epicures* and *Atheiſts*, and other ungodly Perſons, *&c.*—in regard to the Nature of true Religion which they profeſs, which agrees not with the good liking of the World, and therefore It [the World] cannot agree with That, nor with them that ſincerely profeſs it.——They are Men of another Generation, their Lives are not like other Men's, and therefore the World wonders at them—and always ſees, in their Well-doing, a Reproof of their own Evil-doing," *&c.* He concludes thus—"We ſee then the Point to be plain enough, that true Chriſtians, barred in their Hope in *Chriſt*, for the Life to come, are more miſerable than other Men; becauſe all are alike hereafter; and for this Life, the Godly miſs of thoſe Contentments which the Wicked enjoy; nay, are *more miſerable, not only than Men, but than Beaſts alſo.*"—p. 480.

Dr. *Stradling's* ſecond Head is, "That, *upon Suppoſition of no better Hope* [than this Life affords] *all good Chriſtians ſhould be not only Miſerable,*

" *Miſerable* [a], *but of all Men moſt miſerable* — [a] p. 463.
" *more unhappy than the moſt brutiſh Men, yea,*
" *than the Beaſts that periſh.* For whereas theſe
" feel their Miſery when it comes, but do not
" anticipate it, *&c.* [b] Chriſtians make them- [b] p. 474.
" ſelves yet more miſerable, by their ſevere
" Principles of Mortification and Self-denial,
" debarring themſelves of thoſe Comforts and
" Satisfactions which others enjoy [c] — They loſe [c] p. 478.
" the good Tidings here, and fail of thoſe here-
" after [d]." [d] p. 479.

To theſe modern Inſtances from our own Writers, I ſhall add that of Mr. *Calvin*, who ſays *, " That *Gryllus*, in *Plutarch*, reaſons wiſe-
" ly, when he affirms, that Men, who live
" without Religion [*i. e.* without a Senſe of
" God, and a Belief of future Rewards] *do not*
" *only not excel Brute Beaſts, but are by many de-*
" *grees far inferior to them*, in as much as they
" are liable to various ſorts of Evils, and live al-
" ways in a tumultuary and reſtleſs State." And
" again,—" There is none of us but who would
" be thought, throughout the whole Courſe of
" his Life, to aſpire after Immortality. For we
" are aſhamed in nothing to excel *the Brute*
" *Beaſts, whoſe Condition would be no ways inferior*
" *to Ours, if we had not the Hope of Eternity af-*
" *ter Death to ſupport us* †.

* Sapientiſſimè apud *Plutarchum Gryllus* ratiocinatur, dum homines affirmat, ſi ab eorum Vita ſemel abſit Religio, non modo brutis pecudibus nihil excellere, ſed multis partibus eſſe longè inferiores, ut qui tot malorum formis obnoxii tumultuariam et irrequietam Vitam perpetuò trahant, *&c. Inſtit. Cap.* 1. Sect. 10.

† Nemo quidem eſt noſtrûm, qui non videri cupiat ad cœleſtem Immortalitatem toto vitæ curriculo aſpirare et

I ſhall

I ſhall trouble the Reader with one Citation more, out of *Athenagoras*; becauſe the Words of that Ancient Writer are very full and expreſſive, "If (ſays he *) human Actions were not "to be judged, *Men would have no Advantage* "*over Beaſts*; *indeed, more miſerable than Beaſts* "*would ſuch Men be, who were always buſied in* "*ſubduiug their Paſſions, and improving themſelves* "*in Piety, and Juſtice, and every other Virtue.* "At this rate, the animal and belluine Life "would be the beſt; Virtue would be down-"right Folly; the Threats of future Venge-"ance, Matter of Sport and Laughter; the "Purſuits of all kind of Pleaſure, our chiefeſt "Good; and the Rule, by which Men and "Beaſts ought then equally to guide themſelves, "would be that beloved Maxim of the *Epicures*; "*Let us Eat and Drink, for to-morrow we die.*

This laſt Paſſage from *Athenagoras* includes, and very ſtrongly affirms, all the Parts of my Doctrine which have been excepted againſt; not only my *Poſitions*, but the *Notion* itſelf alſo, on which they are founded; and which

eniti: pudet enim Nos nullâ re antecellere brutas pecudes, quarum Conditio nihilo noſtrâ inferior foret, niſi Spes æternitatis poſt mortem nobis ſupereſſet. *Ib. Cap.* 21. § 26.

* Εἰ μὲν μηδεμία μηδαμῶ τῶν ἀνθρώποις πεπραγμένων γίγνοιτο κρίσις, οὐδὲν ἔξουσι πλεῖον τῶν ἀλόγων ἄνθρωποι· μᾶλλον δὲ κἀκείνων πράξουσιν ἀθλιώτερον οἱ τὰ παθη δουλαγωγοῦντες, καὶ φροντίζοντες εὐσεβείας, καὶ δικαιοσύνης, καὶ τῆς ἄλλης ἀρετῆς. Ὁ δὲ κτηνώδης βίος καὶ θηριώδης ἄριστος· ἀρετὴ δὲ ἀνόητος· δίκης δὲ ἀπειλὴς γέλως πλατύς· τὸ δὲ πᾶσαν θεραπεύειν ἡδονὴν, ἀγαθὸν τὸ μέγιστον· δόγμα δὲ κοινὸν τούτων ἁπάντων, καὶ νόμος εἷς, τὸ τοῖς ἀκολάστοις καὶ λάγνοις φίλον· Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. Περὶ Ἀνας. Oxon. Ed. p. 255.

now,

how, therefore, I proceed likewiſe to vindicate from the Charge of *Novelty*, by the following Authorities.

My *Notion* (as it is called) is, That *ſuppoſing the Preſent to be the only Life we are to lead, I ſee not but that pleaſing and painful Senſations might be eſteemed the true Meaſure of Happineſs and Miſery.* This is all I ſay of the Matter, there being no other Paſſages of like import with this throughout my whole Sermon. And have not Archbiſhop *Tillotſon*, Dr. *Scot*, Dr. *Sherlock*, Dr. *Lucas*, and others ſaid the ſame thing, in a manner leſs reſerved, and in Terms of yet greater Force and Compaſs, without *giving any Offence* (that I know of) to any one of thoſe many *ſerious and underſtanding Chriſtians* [a], who daily peruſe their excellent Writings with Pleaſure and Edification? [a] L. p. 4.

Archbiſhop *Tillotſon*, Vol. ix. p. 48. "The "Determination of the Apoſtle is according to "the Nature, and the Truth and Reaſon of "things, That *if in this Life only we have* "*Hopes, we were of all Men moſt miſerable.* For "although it be true, that, as things now "ſtand, and as the Nature of Man is framed, "good Men do find a ſtrange kind of inward "Pleaſure and Satisfaction in the Diſcharge of "their Duty, yet every Man that conſults his "own Breaſt, will find that his Delight and "Contentment chiefly ſprings from the Hopes "which Men conceive, That an holy and "virtuous Life ſhall not be unrewarded. And "*without theſe Hopes, Virtue is but a dead and* "*empty Name.*

Vol. II. 265. "If we were ſure that there "were no Life after this, if we had no Expec- "tation of a Happineſs or Miſery beyond this "World; the wiſeſt thing that any Man could "do, would be, to enjoy as much of the pre- "ſent Contentments and Satisfactions of this "World, as he could fairly come at. For if "there be no Reſurrection to another Life, "the Apoſtle allows the reaſoning of the *Epi-* "*cure* to be very good; *Let us eat and drink;* "*for to-morrow we die.*"

Dr. *Scot's* Chriſt. Life, Part iii. Vol. i. Ch. 5. p. 301. "If there were no other Life after "this, it would be Folly ſo much as to attempt "it [the Enjoyment of God by Contemplation "and Love, and the Imitation of his Perfecti- "ons]; for what Man in his Wits would ever "think it worth the while to ſpend a conſider- "able part of his Life in waging War with him- "ſelf, mortifying his Affections, croſſing and "ſtarving out his deareſt Inclinations (which "yet he muſt do, ere he can arrive at any com- "fortable degree of divine Enjoyment) if there "were no other Recompence to be expected at "laſt, but to live a few Days longer in a raptu- "rous Muſe, and then lie down in everlaſting "Darkneſs and Inſenſibility? Had he not a "thouſand times better pleaſe and gratify him- "ſelf at preſent, content his craving Deſires "with the Goods that are before him, and take "his fill of thoſe ſenſual Delights that readily "offer themſelves to his Enjoyment; than run "away from them in a long and wearifome "queſt of ſpiritual Joys, which, for all he "knows, he may never arrive to, or, if he

"doth

" doth, is ſure, within a few Moments, to be " deprived of them for ever ?"

Dr. *Sherlock's* Practical Diſcourſe concerning a Future Judgment, *p.* 116, *&c.* " The whole " Chriſtian Religion is founded on, and adapt- " ed to, the Belief of a Future Judgment, and " is a very unintelligible Inſtitution without it. " —The temporal Promiſes made to an holy " and virtuous Life — extend no further " than Food and Rayment, to *our daily Bread* " —But who would be contented with ſuch " a ſcanty Proviſion, while he ſees the greater " Proſperity of bad Men, who diſſolve in Eaſe " and Luxury, were there not an happy State " reſerved for him in the next World? Where " is the Man who would not comply with the " Devil's Temptation, to fall down and wor- " ſhip for all the Kingdoms of the World, and " the Glory of them, were he not to loſe a " brighter and a richer Crown for it?"

Ibid. p. 119, *&c.* Many of our Saviour's " Laws are founded on the Suppoſition of a fu- " ture Judgment, and are extremely unreaſon- " able, if there be no Rewards or Puniſhments " after this Life—The only Rule of our Ac- " tions would [then] be, to live as long, and to " enjoy as much of the World as we can. But " Chriſtian Religion will not in many Caſes al- " low of this, and therefore is no Religion for " this World, were there not another World " to follow—How many Reſtraints doth the " Chriſtian Religion lay on us, to leſſen the " Pleaſures and Satisfactions of this Life? It " teaches us a great Indifferency to all the " things of this World; but how unreaſon-

" able

" able is that, if this World be our only Place " of Happineſs?—It commands us to mortify " our ſenſual Appetites, to crucify our Fleſh " with its Affections and Luſts, to live above " the Pleaſures of the Body, to pluck out our " right Eyes, to cut off our right Hands: but " what Reaſon can there be to deny ourſelves " any of theſe Enjoyments, as far as is conſiſt- " ent with preſerving our Health, and pro- " longing our Lives, if we have no Expecta- " tions after Death? Nay, if Men are contented " to live a ſhort and a merry Life, what Hurt " is there in it, if Death puts an End to them? " —It forbids earthly Pride and Ambition, " an Affectation of ſecular Honours and Pow- " er: But why muſt we ſubmit to Meanneſs " and Contempt in this World, if this be the " only Scene of Action we ſhall ever be con- " cerned in? For a mean and baſe Spirit is no " Virtue; and for the ſame Reaſon it can be " no Virtue to be contented with a low For- " tune, to be patient under Sufferings, which, " if they never will be rewarded, is to be pa- " tiently miſerable, and that is Stupidity and " Folly: But to have our Converſation in " Heaven, to live upon the Hopes of unſeen " Things, is Madneſs and Diſtraction, if there " be no Heaven, no unſeen Things for us—The " Reaſons of moſt of the Evangelical Com- " mands muſt be fetched wholly from the O- " ther World, and a future Judgment."

Bp. *Wilkins* Princ. of Nat. Rel. p. 67. "If " there be no ſuch thing to be expected as Hap- " pineſs or Miſery hereafter, why then the only " Buſineſs that Men are to take care of, is their

" preſent

" preſent well-being in this World: There be-
" ing nothing to be counted either good, or
" bad, but in order to that: Thoſe things which
" we conceive to be conducible to it, being the
" only Duties; and all other things, which are
" croſs to it, the only Sins. And therefore,
" whatever a Man's Appetite ſhall incline him
" to, he ought not to deny himſelf in it (be
" the thing what it will) ſo he can have it, or
" do it, without probable Danger. Suppoſe it
" be Matter of *Gain* or *Profit*, he is diſpoſed to;
" if he can cheat or ſteal ſecurely, this will be
" ſo far from being a Fault, that it is plainly
" his Duty; that is, reaſonable for him to do;
" becauſe it is a proper Means to promote his
" chief End. And ſo for other Caſes of *Anger*,
" *Hatred*, *Revenge*, &c. According to this
" Principle, a Man muſt take the firſt Oppor-
" tunity of ſatisfying theſe Paſſions, by doing
" any kind of Miſchief to the Perſon he is of-
" fended with, whether by falſe Accuſation, or
" Perjury, or (if need be) by poiſoning or ſtab-
" bing him; provided he can do theſe things
" ſo as to eſcape the Suſpicion of others, and
" human Penalties."

Dr. *Lucas*, *Enquiry* after *Happineſs*, Part iii. p. 245. " The *Epicureans* confined the Hap-
" pineſs of Man to this ſhort Life; and by a
" probable Conſequence reſolved it ultimately
" into the Enjoyments of the Body." *Ibid.* p. 145. " Without another Life, all other
" Motives to Perfection will be inſufficient.
" For though, generally ſpeaking, ſuch is the
" Contrivance of human Nature, *&c.*—yet it
" is certain, that not only in many extraordinary

" Caſes, there would be no Reward at all for
" Virtue, if there were not one reſerved for it
" in another World, but alſo, in moſt Caſes, if
" there were not a future Pleaſure that did in-
" finitely outweigh the Enjoyments of this Life,
" Men would ſee no Obligation to Perfection.
" For what ſhould raiſe them above the Love
" of this World, if there were no other? or a-
" bove the Love of the Body, if, when they
" died, they ſhould be no more for ever?"

[*Pract. Chriſtianity*, Part ii Chap. 1.] " For
" the Law of our Nature being, I humbly con-
" ceive, nothing elſe but the Law and Dictates
" of Reaſon: and the Buſineſs of Reaſon being,
" in this Reſpect at leaſt, only to diſtinguiſh
" between Good and Evil, our Reaſon would
" talk to us at another rate, becauſe it would
" proceed by different Principles: Good and
" Evil would than peradventure be different
" things [from what they are at preſent] for
" whatever would make for the Pleaſure and
" Intereſt of this preſent World, would be
" good; and even Pleaſure and Intereſt would
" not peradventure be the ſame thing then, as
" now; for the Soul would not challenge ſo di-
" ſtinct a Conſideration and Proviſion then, as
" now: For it would not only be lawful, but
" wiſe, for it to become ſenſual and worldly: and
" ſo the ſame pleaſure and intereſt would mi-
" niſter to the Happineſs of both Body and
" Soul, *&c.*"

[*Ibid.* Chap. 4.] " Were there no Life to
" come, it would behove every Man to be con-
" tent with, and make the moſt of this. Nor
" do I at all doubt, but that Men may manage

"their Luſts ſo, as that they may not be able to "infer Reaſon enough to relinquiſh them, from "any Influence they have upon their worldly "Intereſt. Or if any one ſhould think it ne-"ceſſary to purchaſe a Pleaſure by ſhortening "of his Life, or leſſening his Eſtate, I cannot "ſee why he may not have Reaſon on his Side: "For *A ſhort Life and a merry one*, and *My Mind "to me a Kingdom is*, would, upon the former "Suppoſition, be wiſe Proverbs: For upon this "Suppoſition, the Pleaſures of the Mind would "be narrow and faint, and the Checks of Con-"ſcience none, [or] inſignificant." [and]

Bp. *Pearſon* on the *Creed*, p. 304, 305. "Such is the Sweetneſs of our Sins, ſuch "the Connaturalneſs of our Corruptions, ſo "great our Confidence of Impunity here, that, "except we looked for an Account hereafter, "it were *unreaſonable* to expect that any Man "ſhould forſake his Delights, renounce his Com-"placencies by a ſevere Repentance, create a "Bitterneſs to his own Soul—We are natural-"ly inclined to follow the Bent of our own "Wills, and the Inclination of our own Hearts. "All external Rules and Preſcriptions are but-"thenſome to us; and did not we look to "give an Account, we had no Reaſon to "ſatisfy any other Deſires than our own, "*&c.*"

Mr. *Glanville's* Sermons, p. 278. "If this "be all the Life of Man, [*i. e.* the only Life he is to lead] "his End and Happineſs would "then be to provide for the Body, and the "Gratifications of its Senſes."

Mr. *Pemble's* Sermon, p. 479. "Poor is "the Contentment that can be found in Vir-"tue and Religion, if it ſtretch no farther than "to the End of this Life—Cut from a Man "his Hope in *Chriſt* for hereafter, and then the "Epicure's Counſel will ſeem good, *Let us eat* "*and drink, for to-morrow we die.* Let us "take our Pleaſure while we may. If we die "as Beaſts, and come to nothing, then let us "live as Beaſts too, *&c.* What avails us to joy "in Virtue and Reiigion? to follow an empty "Name of Goodneſs? when nothing is got "by it after Death, and for the Preſent, no-"thing worth the deſiring? Let us reſtrain "our Eyes and our Hearts from no Pleaſures "that may be procured; let Virtue be only "our Stale to win Honour, where Men, out "of Error, eſteem highly of it: Among o-"thers love we Vice, where Virtue is baniſhed, "*&c.* Good wholeſome Counſel, if the Day "of our Death were the utmoſt Period of our "Time, beyond which no Happineſs were to "be enjoyed!"

Dr. *Stradling's* Sermons, p. 476. "*The Im-*"*mortality of the Soul once denied, the Concern for*"*it could not be much; it being not probable that*"*ſuch Men ſhould pleaſe themſelves with a pretence*"*of Virtue, who denied the future Rewards of it.*"*And from ſuch Premiſes that Concluſion mentioned*"*by St.* Paul *could not follow,* Let us eat and "drink, for to-morrow we die. *It is but rea-*"*ſonable to imagine that they, who thought they*"*ſhould die like Beaſts, ſhould live like them;*"*Huſband that Life the beſt they could, which*"*ſhould never return when once gone, and make*

"*it*

" *it as pleaſant as they ſaw it was ſhort. Which,*
" *if there were no other Life to come, was, no*
" *doubt, a rational Courſe, and the higheſt Wiſdom,*
" &c." P. 479. " *But here ſome may object,*
" *that if there were no God, no Life to come, yet*
" *there is ſo much Satisfaction in living according*
" *to the Rules of right Reaſon and Virtue, that*
" *even that Conſideration ſhould oblige Men to do*
" *ſo, and make Men moſt happy.*"

In Anſwer to this Objection he confeſſes (p. 480.) That, " *to live according to the Rules of*
" *right Reaſon is moſt agreeable to human Nature,*
" *and conducing to Happineſs in this Life*; But
" adds—*It may be queſtionable, whether a dry*
" *Platonical Idea of Virtue, periſhing with our-*
" *ſelves, or a bare moral Complacency in it, might,*
" *in the balance of Reaſon, weigh down thoſe other*
" *more ſenſual Delights, which gratify our lower*
" *Faculties*; *or a ſevere and moroſe Virtue have*
" *Charms in it equal to all thoſe various Pleaſures*
" *which ſooth and flatter our Appetites.*" And he ſoon after ſubjoins theſe admirable Words, which I do in a very particular manner recommend to the Conſideration of the Writer of the Letter: " *Far be it from me to decry moral Vir-*
" *tue, which even Heathens have granted to be a*
" *Reward to itſelf*; *but ſurely in the Caſe of An-*
" *nihilation very ſhort of a complete one. And to*
" *cry it up, as ſome do, to the weakening of our Be-*
" *lief and Hope of the Immortality of the Soul,*
" *however at firſt bluſh it may ſeem* PLAUSIBLE,
" IS, IN EFFECT, NO BETTER THAN *a ſubtile*
" *Invention to ruin Virtue by itſelf*; *ſince it cannot*
" *poſſibly ſubſiſt but by the Belief and Support of*
" *another Life*, &c." p. 481, 482, 483.

The Letter-Writer (unknown as he is, and reſolves to be) cannot, I perſuade myſelf, even in his Privacy, read theſe Citations without bluſhing, after the confident Charge he hath advanced againſt me, of preaching *new* Doctrine. If he *had not* any of theſe Paſſages in his Eye (as one would be charitably inclined to ſuſpect) the Accuſation is extremely raſh; if he *had*, it is baſe and diſhoneſt. Either way there is little room to hope for any Candor, or common Juſtice, in the Management of this Diſpute, from a Man who lays the Foundation of his Reaſonings in ſo notorious an Untruth.

St. *Auſtin*, as I find him cited by *Grotius*, was exactly of the ſame Sentiments. *Auguſtinus, ſublatis præmiis pœniſque poſt hanc vitam, verum ſtaturum ait a partibus Epicuri*, in Matth. xvi. 24.

Lactantius ſpeaks very largely, and very emphatically to the ſame Purpoſe; where he argues againſt the Opinion of *Epicurus* concerning the Soul's Mortality. I will not ſwell this piece with a Tranſlation of the Paſſages. *Quis cum hoc affirmari audiat, vitiis et ſceleribus abſtineat? Nam, ſi perituræ ſunt animæ, appetamus divitias, ut omnes ſuavitates capere poſſimus. Quæ ſi nobis deſunt, ab iis, qui habent, auferamus clam, dolo, vi; eo magis, ſi humanas res Deus nullus curet: quandocunque ſpes impunitatis arriſerit, rapiamus, necemus—Voluptatibus igitur quoquo modo poſſumus, ſerviamus. Brevi enim tempore nulli erimus omnino. Ergo nullum diem, nullum temporis punctum fluere nobis ſine Voluptate patiamur; ne, quia ipſi quandoque perituri ſumus, id ipſum, quod viximus,*

viximus, pereat, Lib. iii. Sect. 17. Again, *Virtus, ſoli hominis data; magno argumento eſt, Immortales eſſe Animas; quæ nec erit ſecundum naturam, ſi Anima extinguitur; huic enim præſenti vitæ nocet*, etc. *Si ergo et prohibet iis bonis hominem, quæ naturaliter appetuntur, et ad ſuſtinenda mala impellit, quæ naturaliter fugiuntur; ergo malum eſt Virtus, et inimica naturæ ſtultumque judicare neceſſe eſt qui eam ſequitur, quoniam ſe ipſe lædit et fugiendo bona præſentia, et appetendo æque mala ſine ſpe fructûs amplioris*, etc. Lib. vii. Sect. 9.

Need I urge any further Authorities? perhaps the Names of Mr. *Locke*, and Monſ. *Paſchal*, may be of greater weight with ſome Men than moſt of thoſe I have mentioned; and therefore a few Lines, taken from either of their Writings, ſhall cloſe theſe Citations.

Locke's Hum. Underſt. Book xi. Ch. 21. Sect. 35. 1. Ed. *If Men in this Life only have hope, if in this Life only they can enjoy, 'tis not ſtrange, nor unreaſonable, they ſhould ſeek their Happineſs, by avoiding all things that diſpleaſe them here, and by preferring all that delight them; wherein it will be no wonder to find Variety and Difference; for if there be no Proſpect beyond the Grave, the Inference is certainly right*, Let us eat and drink, *let us enjoy what we delight in*, for to-morrow we die.

Paſchal, according to his way, hath rather hinted, than fully expreſſed the ſame thought. However, thoſe who are acquainted with his manner of writing, will eaſily learn his opinion from what follows: *'Tis certain that either the Soul is mortal, or immortal. And the Rules of*

Morality will be entirely different according to the one, or the other of theſe Suppoſitions. Nevertheleſs the Philoſophers treat of Morals without any regard to this Diſtinction. What a Degree of Blindneſs was this *? *All our Actions, and all our Thoughts ought to be conducted after ſo different a manner, according as there is, or is not an eternal Happineſs to be hoped for, that it is impoſſible wiſely to take a ſingle Step in Life, without regulating it by this View —'tis our great Intereſt, and our chief Duty, to ſatisfy ourſelves on this Head, upon which our whole Conduct depends* †.

The Paſſages I have cited (though but few of many which might have been urged to the ſame purpoſe) may ſeem too large and numerous. But it became me effectually to remove this groundleſs charge of *Novelty*, with which I am loaded. I have the rather abounded in ſuch Authorities as relate to the *Notion*, whereon I am ſaid to build my two Poſitions, becauſe it is but once, and then but briefly intimated in my Sermon: And therefore theſe Authorities may ſerve, not only to juſtify, but moreover to explain, and clear it; and, by

* Il eſt indubitable que l'ame eſt mortelle ou immortelle. Cela doit mettre une difference entiere dans la Morale. Et cependant les Philoſophes ont conduit la Morale indepen-damment de cela. Quel aveuglement eſtrange! *ch.* xxix. § 54.

† Toutes nos Actions, et toutes nos Penſées doivent prendre des tours ſi differentes, ſelon qu'il y aura des biens Eternels à eſperer, ou non, qu'il eſt impoſſible de faire une demarche avec ſens et jugement, qu'en la reglant par la veue de ce point, qui doit être noſtre dernier object. Ainſi noſtre premier intereſt, et noſtre premier Devoir eſt, de nous eclaircir ſur ce ſujet, d'où depend toute noſtre conduite. *Chap.* i.

that

that means, ſupply the Omiſſion, which, conſidering the ſhort Bounds, within which the argumentative part of my Diſcourſe was neceſſarily confined, I could not well avoid. And as to the *Poſitions* themſelves, the Reader ſees they are ſo far from being *New*, that there is (which I am not aſhamed to own) nothing new even in my manner of handling them. The ſame *Inſtances*, the ſame Mediums, that I employ to illuſtrate them, are made uſe of alſo by Archbiſhop *Tillotſon*, Dr. *Sherlock*, Dr. *Goodman*, Mr. *Pemble*, Dr. *Stradling*, &c. Nor are theſe Aſſertions that dropt from their Pens by chance, but delivered by them in places where they profeſſed to conſider and ſtate the Points in Queſtion; and where, yet, they have expreſſed themſelves with (at leaſt) as few Guards and Reſtrictions as I have done. It may, I think, even from hence be preſumed, that I am not much miſtaken in what I have laid down, ſince I have fallen into like Thoughts with theſe Writers, without knowing (I am ſure, without attending in the leaſt to) what they had written on the Subject; eſpecially, ſince I have the Honour ſo exactly to agree with Archbiſhop *Tillotſon*, one who, in my poor Opinion, wrote, and reaſoned as juſtly as any Man of his time.

II. It is plain that theſe Writers generally built their Opinions and Reaſonings, on that very Text of St. *Paul*, which gave riſe to my Diſcourſe; and it being very probable that *They*, it is very probable alſo that *I*, have not miſtaken his Senſe; though the *ſecond* Article of my Accuſation runs, That the Doctrine I have de-

delivered,

livered, is *extremely foreign from the Deſign of the Apoſtle; on whom I fix it* [a].

[a] L. p. 20. l. 13.

Of the *two Propoſitions, which I profeſs to maintain,*

The *Firſt* is this, that *without Hope in another Life, Men would be more miſerable than Beaſts.* Now this I am ſo far from *fixing expreſly* on the Apoſtle, as the Letter-Writer affirms [b], that he himſelf, in other Places, repreſents me, as only *inſinuating it to be agreeable to the Apoſtle's Purpoſe, tho' not neceſſarily implied in the Letter of the Text* [c], which is much nearer to the Truth; for it is with Regard to this Propoſition that I profeſſed to *urge* (what I call) *the Conceſſion of the Apoſtle ſomewhat further than the Letter of the Text will carry me* [d]. And therefore, after enlarging on this *firſt* Propoſition, I conclude, by ſimply *affirming the Truth* [e] of it, without vouching the *Authority* of St. *Paul*, or even alluding to his *Expreſſions:* whereas I refer to *both*, at the Cloſe of the *ſecond*, and ſay, that, "*on the Accounts* [beforementioned] "*what the Apoſtle lays down in the Text, is evi-*"*dently and experimentally true*; *That*, if in this "Life only good Men had Hope, they were "of all Men moſt miſerable [f]." It is then an Artifice in him, to repreſent me as equally *building* theſe *undoubted Truths on the Authority of the Apoſtle* [g]. I ſpeak only of the *undoubted Truth of the Apoſtle's Conceſſion* [g]; and I expreſly *limit* that Conceſſion to the *latter* of theſe two Propoſitions [g], without entitling the *Apoſtle* to the *former*; for the Truth of which, I make my *Self* (not *Him*) anſwerable.

[b] p. 12. l. 13. 15.

[c] L. p. 6. l. 11.

[d] See p. 6.

[e] See p. 9.

[f] S. p. 13.

[g] L. p. 15.

There

There is (I grant) room ſtill left for a Caviller to miſrepreſent my Meaning; and therefore he tells me, that "I call the Argument, "into which I have put this firſt Propoſition, "*that great Argument* for a future State, which "is urged by St. *Paul* in the Words before us[a]. But why muſt I needs call it ſo, *as* including that Propoſition; ſince in the ſame Place I own, that I have *enlarged on* the Apoſtle's Argument, that is, extended it (as I elſewhere ſpeak) *ſomewhat farther than the Letter of the Text will carry me?* Yes, but in my *Paraphraſe upon the* Text, I explain thoſe Words [*We are of all Men moſt miſerable*] by theſe that follow [*We Chriſtians ſhould be the moſt abandoned and wretched of Creatures:*] and by *Creatures*, my froward Interpreter will underſtand *Beaſts*[b]; forgetting that the Scriptural uſe of that Word determines it ſometimes to *Men:* particularly in that Text where our Saviour commands his Diſciples to *preach the Goſpel to every Creature*[c]: I ſuppoſe, he meant not, to the brute Creatures of the Air, the Sea, or the Field: For then, St. *Francis*, I am ſure, would have obeyed this Command much better than either St. *Paul*, or St. *Peter*. By *Creatures* here, we are to underſtand *Reaſonable Creatures*; and ſo this perverſe Gentleman might, if he pleaſed, have underſtood it, in that Paſſage of my Sermon; and have taken, what follows there, concerning *all other Sorts and Sects of Men*, not as a diſtinct Propoſition, but as a further Explication only of what had preceded. Had he not been very eager to find out Miſtakes in what I have ſaid, he would not thus, in one place, have

[a] L. p. 15.

[b] See L. p. 13. 15.

[c] Mark xvi. 15.

ſtrained

ſtrained my Words to ſuch a Senſe, as he owns, in another, they will not bear; nor have ventured to ſay, and unſay the ſame thing in a few Pages, rather than miſs this ſmall Occaſion of a Cavil.

As to my *ſecond Propoſition*, That "were there "no Life [or, had we no hope of a better State] "after this, the beſt Men would be often the "moſt miſerable [all other Sorts and Sects of "Men having the Advantage of Us Chriſti-"ans, upon ſuch a Suppoſition]"—I do indeed *fix it expreſly on the Apoſtle*; and am now ready to prove, that I have not *ſadly* (or at all) miſtaken [a] his Meaning.

[a] L. p. 17.

The Apoſtle's Words are, *If in this Life only We have hope in* Chriſt, *We are of all Men moſt miſerable.* Wherein have I miſapprehended him?

Is it, becauſe I ſuppoſe thoſe *Corinthians*, whoſe Opinions he here encounters, to have diſbelieved a *future ſtate*, as well as the *Reſurrection of the Body?* No Man, who reads St. *Paul* attentively, can ſuppoſe otherwiſe. Leſs cannot be ſignified even by that Phraſe in the Text which ſpeaks of them, as *having Hope in Chriſt in this Life only*. *Sadducizing* Chriſtians, I ſuppoſe, they were, who ſaid, *There was no Reſurrection, neither Angel nor Spirit* [b]; affirming perhaps with *Hymenæus*, and *Philetus*, that the *Reſurrection was paſt already* [c], and that what our Saviour had taught on that Head, was not to be underſtood literally, but allegorically, of the new Birth of the Soul, and of its riſing from the Death of Sin to the Life of Righteouſneſs, by the Efficacy of the Chriſtian Doctrine, and the Operation of a Divine Principle

[b] Acts xxiii. 8.

[c] 2 Tim. ii. 17, 18.

on

on the Hearts of Believers. The *Sadducees** held (and ſo, it is likely, did theſe *Corinthians)* that Virtue and Vice were a ſufficient Reward to themſelves; and therefore, that future Rewards and Puniſhments were not neceſſary to juſtify the preſent Diſtributions of Providence. However, that they denied a *Future State*, either expreſly, or by plain Conſequence, is evident from ſeveral of St. *Paul's* Reaſonings in this Chapter, which are of no Force but only upon that Suppoſition; as *Origen*, in his Comments on St. *Matthew*, largely and irrefragably proves[a]. It will not be neceſſary to produce his Words, ſince the Letter-Writer ſeems to have yielded this Point, where he owns, that St. *Paul* "is here arguing againſt ſome weak "Perſons in the Church at *Corinth*, who pro-"feſſed to believe in *Jeſus Chriſt*, and yet "denied the general Reſurrection, *and con-"ſequently* (ſays he) *the Rewards of a future "State*[b]." [a] p. 486, 487. [b] L. p. 6.

Am I then miſtaken in extending the Apoſtle's Aſſertions to *Chriſtians in general?* WE *are of all Men moſt miſerable!* that is, *You*, and *I*, and *All*, who profeſs to live up to the ſtrict Rules of the Chriſtian Inſtitution, without a future Proſpect! The Letter-Writer ſhall vouch for me in this reſpect alſo: For he thus expounds the Word, WE, *We Chriſtians*[c], *All who now believe in Chriſt*[d]; in which Expoſition he is ſo conſtant and uniform[e], that I need not, in order to any Advantage I may draw from [c] L. p. 10. [d] p. 9. [e] See L. p. 16, 17, 18, 19.

* Joſeph. Ant. L. xiii. c. 9. Bell. Jud. L. ii. c. 8.

thence

thence in the preſent Diſpute, be at the Trouble of proving the Truth of it.

Thus far then we are agreed. In what Points do we differ! why chiefly, if not wholly, in this; that *I make that a general Propoſition, and accommodate it to all Times, which the Apoſtle hath made a particular one, by accommodating it manifeſtly to the Times of the bittereſt Perſecution*[a]; what he ſays, being *ſpoken merely with reſpect to the bitter Sufferings the Profeſſion of Chriſtianity then expoſed its Profeſſors to*[b]. Upon this Head I join Iſſue with him; and proceed therefore to prove, that St. *Paul's* Aſſertion is not (as he affirms) *limited to the Times of the moſt grievous Perſecution*[c]. That it *includes* them, I have owned[d]; but that it is *confined* to them I abſolutely deny; and I think with good Reaſon. For, as to the Words themſelves, there is nothing in them that ſounds that way, or points particularly at the Caſe of *Perſecution*. 'Tis owned, that the Apoſtle ſpeaks here of *Chriſtians in general*, that is, of Chriſtians, as diſtinguiſhed from other Sects and Profeſſions of Men: why muſt theſe Chriſtians needs be conſidered, as in a *ſuffering* State? What Ground, what Colour is there for ſuch a *Reſtriction?* There are but *two* things urged, or inſinuated by the Letter-Writer in behalf of it. And one of them is, the *Coherence* of the Text with the preceding Verſe, where mention is made of *thoſe who were fallen aſleep in Chriſt*; which Expreſſion he would willingly ſo underſtand, as if it were intended particularly to ſignify the *Martyrs*, *who had laid down their Lives for Chriſt's ſake, and died, not only* in *his Faith*,

[a] L. p. 14.
[b] L. p. 10.
[c] L. p. 18.
[d] Pref. p. 10.

Faith, but for *it*[a]. And, indeed, if the Apoſtle be there ſpeaking of the *Martyrs*, and their *Sufferings*, it will be natural to underſtand what follows, in the next Verſe, of a *ſuffering State*, and of that only. But this Reſtriction is altogether as groundleſs as the former. For by *thoſe who were fallen aſleep in Chriſt*, the Apoſtle manifeſtly means, not the *Martyrs* alone, but all *departed Chriſtians*; as our learned *Gataker* proves * from various Authorities, which I forbear to repeat, becauſe the thing is *otherwiſe* ſufficiently evident; for the οἱ κοιμηθέντες ἐν Χριστῷ, ℣ 18. are plainly oppoſed to thoſe who were ſtill living, of whom the Apoſtle ſpake in the 17th *Verſe*. And therefore he adds (℣ 20.) that Chriſt, by riſing, *became the firſt Fruits of them that ſlept*, τῶν κεκοιμημένων. Now Chriſt was not the *firſt Fruits* of the Reſurrection, in reſpect of the *Martyrs* only, but of *All* who died in the Chriſtian Faith; and therefore *they, who were fallen aſleep in Chriſt*, muſt comprehend all that died in the Faith of Chriſt, whether by Martyrdom, or otherwiſe. The Apoſtle employs the ſame Word twice more in this Chapter, ℣ 6. where he affirms Chriſt, after his Reſurrection, to have been *ſeen by five hundred Brethren at once*; *of whom* (ſays he) *the greater Part remain unto this preſent*; *but ſome are fallen aſleep*, ἐκοιμήθησαν. Again, ℣ 51. *We ſhall not all ſleep*, (οὐ κοιμηθησόμεθα) *but we ſhall all be changed*. In both theſe Places, *Sleeping* are oppoſed to *Living*, *not to* Martyred *Chriſtians*; and ſo likewiſe, 1 *Theſ.* iv. 15. *We which are*

[a] L. p. 9.

* Adv. Miſc. Cap. xvii. p. 167.

alive,

alive, and remain unto the coming of the Lord, ſhall not prevent them who are aſleep, τὰς κοιμηθέντας. Nor is there a ſingle Paſſage in the New Teſtament *, where the Word (taken in its metaphorical Senſe) ſignifies otherwiſe. For as to what is ſaid of St. *Stephen*, that *he fell aſleep*, ἐκοιμήθη, (*Acts* vii. 60.) it means no more than that *he died*; though from the Circumſtances of his Death, before related, it appears, that he died by *Martyrdom*.

I was willing to clear the Senſe of this Phraſe beyond Diſpute, becauſe, leading to the *Aſſertion* of the Text, it is of great uſe to ſhew the *Extent* of it, and to prove that it is not *limited to the Times of the moſt grievous Perſecution*, as this Author peremptorily affirms [a]. However, he hath ſtill another Evidence of this *Limitation* in reſerve. For, "that St. *Paul* ſpeaks "this *merely* with reſpect to the bitter *Suffer-* "*ings* the Profeſſion of Chriſtianity expoſed its "Profeſſors to, *is* (he ſays) *evident* from *Verſes* "30, 31, 32 [b]." The Words of which run thus: *And* [*if the Dead riſe not at all*] *why ſtand we in Jeopardy every Hour? I proteſt by your rejoicing, which I have in* Chriſt Jeſus *our Lord, that I die daily. If after the manner of Men I have fought with Beaſts at* Epheſus, *what profiteth it me, if the Dead riſe not? Let us eat, and drink, for to-morrow we die.* That St. *Paul* in theſe Verſes, argues for the Reſurrection and a future State, from the *grievous Sufferings of Chriſtians*, is indeed evident; but it is *evident*

[a] L. p. 19.

[b] L. p. 10.

* See *Matth.* xxvii. 52. *John* ix. 11. *Acts* xiii. 36. 1 *Cor.* vii. 39. 1 *Cor.* xi. 30. 1 *Theſ.* iv. 13, 14. 2 *Pet.* iii. 4.

from hence, that he argued from the very *ſame* topick, *eleven* Verſes before, where nothing of that kind is expreſſed, or intimated? I ſhould rather think, that he proceeds here to prove his Point by a *new* medium, not before particularly inſiſted on. This, as it is in itſelf moſt probable, ſo it is moſt agreeable to St. *Paul's* manner of handling the preſent argument. For however his reaſonings in theſe, and other parts of this Chapter may, upon a ſlight view of them, ſeem to fall in with each other; yet, upon a cloſer Examination, we ſhall find them to have been propoſed by him with great variety, and diſtinction.

But we will ſuppoſe, that the Apoſtle argues from the *ſame* medium in both theſe Places, and that the 30th, 31ſt, and 32d Verſes are a bare Comment on his *Aſſertion* in the 29th; it will even from hence appear, that his Aſſertion is not *limited to the Caſe of Perſecution*, becauſe, in the laſt of theſe three verſes, there is ſomewhat laid down, inconſiſtent with the ſuppoſal of ſuch a *Limitation*. For the Apoſtle there plainly allows, that *if the Dead riſe not*, it might be reaſonable to reſolve with the Men of this world, *Let us eat and drink, for to-morrow we die*. "Let us pleaſe and gratify ourſelves with what we like beſt, and be as eaſy as we can in this World, ſince we have no Proſpect of another."

His Doctrine here is far from being pointed on the particular Caſe of *Perſecution*: it relates to the ordinary and quiet Courſe of Things; and manifeſtly implies, that, without Hope in another Life, the Auſterities of Religion would

be an unneceſſary Entrenchment on the Happineſs of thoſe, who tyed themſelves up to the ſtrict Practice of them: that is, the beſt Men would by this means [as well as by reaſon of the Sufferings to which they are expoſed] become the [leaſt happy, or the] moſt miſerable. And this is the very thing that I have affirmed, in my *ſecond Propoſition*; except only, that I have qualified it with the Word, *often*; thereby making allowance for thoſe Caſes, wherein Men of excellent Minds may poſſibly, by a long Practice of Virtue, have rendered even the Heights and Rigours of it delightful, and brought their Duty and Happineſs to be in every Caſe conſiſtent, without attending to the Rewards of a future State. But theſe Inſtances are ſo rare, that the Apoſtle ſeems to have overlooked them in his Deciſion; and therefore declares in general, that, *if the Dead riſe not*, the Inference would be juſt; *Let us eat and drink, for to morrow we die.* And *his* Steps, therefore, I followed, *his* Doctrine I reaſſerted, when I thus explained theſe Words in my Sermon, "Suppoſing the preſent to be the only Life "we are to lead, I ſee not but that Happineſs "or Miſery might be meaſured from pleaſing "or painful Senſations." Which being granted, it will follow, that, ſince *Beaſts* have a manifeſt Advantage of *Men*, in *theſe Reſpects*, they may be called the happier Creature of the two, as enjoying greater Pleaſures, allayed with fewer Pains: and ſo, even my *firſt Propoſition*, tho' it be not contained expreſly in St. *Paul's* Words, yet will be found perfectly agreeable to his Doctrine, and manner of Reaſoning.

Let

Let me add one thing, to prevent any Cavil, which may be raiſed about the Senſe of theſe Words; that this Verſe is pointed wrong in our *Engliſh* Tranſlation; for in the Original it was read otherwiſe; the firſt Member of the Sentence ending with the Words, *What advantageth it me?* and the next beginning with thoſe, *If the dead riſe not*, [*If after the manner of Men I have fought with Beaſts at* Epheſus, *what advantageth it me? If the Dead riſe not, Let us eat and drink, for to morrow we die.*] This way of reading the Words completes the Senſe of the laſt Clauſe, which would otherwiſe be too abrupt, and diſburthens the firſt of a double *if*, whereby the Conſtruction is rendered intricate.

Thus therefore moſt of the *Greek* Expoſitors divide the Verſe, particularly St. *Chryſoſtome*, and *Theophylact*. Thus the *Pſeudo-Ignatius* (and his two antient Interpreters) in the Epiſtle *ad Tarſenſes*, read it *; thus St. *Jerome* cites it, in his Comments †; thus the *Arabick* Verſion hath rendered it; nor doth it appear that the *vulgar Latin* read it otherwiſe: for the oldeſt *MSS.* of that Verſion being in Capitals, without any Diſtinction of Words, the preſent way of pointing them is of no Authority. *Daniel's* Edition of *Beza's* N. T. ſo divides the Verſe, both in the *Greek*, and in his Verſion. [a] *Piſcator*, therefore, [a] *Crellius*, and others, juſtly contend for this Diviſion; and who pleaſes may, in the latter of theſe, ſee very convincing Reaſons for it. However, without ſuch

[a] In loc.

* *Pat. Apoſt.* Vol. ii. p. 107. 138. 156. *Ed. Cleric.*
† *Iſaiah* xxii. 13.

a Diviſion, the Senſe of the Apoſtle is ſtill the ſame, and ſufficiently plain; as I might ſhew from the Teſtimony of various Expoſitors, if that were requiſite. I ſhall only place their *Names* at the Bottom*; and the Reader may be aſſured, that all of them, though they follow the uſual way of pointing this Verſe, yet ſuppoſe the Apoſtle to have allowed the Epicure's Maxim to be good, if ſo be there were no Reſurrection. And the Terms, in which ſeveral of them deliver his Meaning in this Caſe, are much fuller and ſtronger than any I have employed to that purpoſe in my Sermon.

As far therefore as the *Context* can guide us into the Meaning of St. *Paul*, we may now reſt aſſured, that he did not intend to *limit the Aſſertion of the Text merely to the Times of moſt grievous Perſecution.*

Indeed, were his *Aſſertion ſo limited*, his Argument would not be concluſive; *Chriſtians* not being *of all Men moſt miſerable*, merely on the Account of their Perſecutions and Sufferings; for the *Jews* had been then, and have been ſince, perſecuted for adhering to their Religion in (at leaſt) an equal Degree with the *Chriſtians*. No one can doubt of this, who knows the Story of that People, their Sufferings, during their ſeveral Captivities, and under

* Theodoret.
Gecumenius.
Eraſmus.
Luther.
Zuinglius.
Marlorat.
Pet. Martyr.
Tilem. Heſhuſius.
Vorſtius.
Andr. Hyperius.
Annot. Author. Syn. Dodr.
Epiſcopius, *de lib. Arbitr. cap.* iv.

their

their ſeveral Conquerors, and particularly in the Times of the *Maccabees*. Of theſe Sufferings St. *Paul* hath given a very copious and moving Deſcription in the xi^th^ Chapter of his Epiſtle to the *Hebrews*, in order to fortify the new-converted *Jews*, by propoſing to them the heroic Patterns of Patience under Affliction, and Conſtancy in Religion, which had been ſet by their Forefathers; implying certainly, that the Inſtances of Conſtancy and Patience which he propoſed, were as remarkable as thoſe to which he invited Chriſtians by the means of them. In later Ages, tho' the Perſecutions of *Chriſtians* were very great, yet thoſe of the *Jews* were not leſs violent. For, after the miſerable Slaughter made of them at the Deſtruction of *Jeruſalem*, they were ſcattered into all Corners of the Earth, driven from one Kingdom to another, oppreſſed, ſpoiled, and deteſted every where; and ſometimes even maſſacred, and extirpated. Perſecutions therefore having been the common and equal Lot of *Jews* and *Chriſtians*; *Chriſtians* cannot by St. *Paul* be repreſented, as *of all Men moſt miſerable, merely* on the Account of thoſe Perſecutions. It muſt be ſomewhat *peculiar* to the Evangelic Inſtitution, ſomewhat that *diſtinguiſhes* the Chriſtian Scheme of Duty from all others, which gave Riſe to this Deciſion of the Apoſtle: and that plainly is, the Sublimity and Rigour of thoſe Precepts of Mortification and Self-denial, by which Chriſtians are obliged to walk, to govern their inward Thoughts as ſtrictly as their outward Actions, to reſiſt their deareſt Appetites, and moſt natural Inclinations, and to taſte even

the Innocent and allowed Pleaſures of Life but ſparingly; in a Word, to live, as it were, *out of* the Body, even while they continue *in it*, and are chained *to* it. Now, no Struggle of this kind can be *joyous*, but *grievous*, while it laſts: and it laſts uſually, in ſome Degree or other, as long as Life itſelf; a complete Maſtery of our Appetites being what the beſt of Men in this Life do very rarely attain. So that the State of Chriſtians, even when they are not actually perſecuted, is yet a perpetual State of Warfare, and voluntary Sufferings; ſuch as neither the Profeſſors of the *Jewiſh* Religion, nor of any other Religion, but that of Chriſt, were ever bound to undergo. And this Conſideration, added to that of the external Sufferings to which Chriſtians are expoſed, is indeed ſufficient (tho' thoſe Sufferings, in themſelves conſidered, be not ſufficient) to juſtify the Apoſtle's Aſſertion, that, without *Hope in another Life*, Chriſtians would be the (leaſt happy or) *moſt miſerable of all Men.*

But if the Apoſtle's Argument (when limited to a State of Perſecution) be not concluſive in general; it is much leſs ſo with reſpect to thoſe *Corinthians*, to whom it is particularly addreſſed, and who gave riſe to that *Suppoſition* in the Text, on which his *Inference* is there founded. For how can an Aſſertion, *relating merely to a bitter State of Perſecution*, include the Caſe of thoſe *Corinthians*, who neither then were, nor had ever been in ſuch a State, ſince the Goſpel was firſt planted among them? That the *Corinthians* had been then *grievouſly* (or at all) *perſecuted*, appears not from Eccleſiaſtical Hiſtory

Hiſtory or the ſacred Writings. On the contrary, they are repreſented by the Apoſtle himſelf in this very Epiſtle, as abounding in Wealth and Eaſe, and free from all external Preſſures, and Troubles. *Now ye are full, now ye are rich* (ſays he) *ye have reigned as Kings without us* [a]. The Schiſms, and Diviſions, the heinous Impurities, the Intemperance, and Litigiouſneſs, with which he reproaches ſome of them, are ſufficient Evidences that they had not as yet been under any general Perſecution; for theſe are the Vices of Proſperity and Abundance *. The only Difficulty they ſeem then to have lain under, was a Temptation to partake of the public Feaſts of their Fellow-Citizens, in which they fed upon the Sacrifices offered to Idols. Theſe Entertainments were very grateful to a People, naturally Lovers of Pleaſure, and bred up in Eaſe and Luxury, as thoſe of *Corinth* were: and perhaps the *Chriſtians* of that place might find themſelves under ſome little Inconveniences, for refuſing to partake of them.

[a] 1 Cor. iv. 8.

But ſurely nothing of this kind could deſerve the Name of an *Affliction*, much leſs of a *Perſecution*; and therefore with relation to theſe, and all other Trials of their Stedfaſtneſs, which they had hitherto met with, the Apoſtle expreſly affirms, that *no Temptation* (i. e. no

* Of their calm, plentiful, aud proſperous Eſtate, many Years afterwards St. *Clement*, in his Epiſtle to the *Corinthians*, witneſſes — πᾶσα δόξα καὶ πλαῖσμὸς (ſays he) ἐδόθη ὑμῖν (and the ill Uſe they made of it as follows) καὶ ἐπλεόνασεν τὸ γεγραμμένον, Ἔφαγεν, καὶ ἔπιεν, καὶ ἐπλατύνθη, καὶ ἐπαχύνθη καὶ ἀπελάκησεν, ὁ ἠγαπημένος. Ἐκ τούτου ζῆλος, καὶ ἔρις, καὶ στάσις, &c. Clem. Ep. Jun. p. 4, 5.

Afflictions; for ſo the Word, πειρασμὸς, often ſignifies in the N. T.) *had taken them, but ſuch*
[a] Chap. x. 13. *as was common to Man*[a], that is, none but what was ordinary, and eaſy to be born.

Theſe being the Circumſtances under which the *Corinthians* then were, and the argument, which the Apoſtle here advances in behalf of a future State, being intended to reach *their* particular Caſe; can we think it poſſible, that he ſhould draw it *merely* from a State of *grievous Sufferings, and bitter Perſecutions*, to which thoſe *Corinthians* were utter Strangers? No certainly, when he concludes the *Corinthian* Chriſtians more miſerable than other men, who had not embraced Chriſtianity; it muſt be on the Account of ſomewhat, which, *as* Chriſtians, they had actually felt; at leaſt, not purely for a Reaſon, the Force of which they had no ways experienced.

He argues indeed afterwards, in the ſame
[b] Ver. 30, 31, 32. Chapter [b], from the Head of *Perſecution*. But when he doth ſo, we may obſerve, that, with great propriety and juſtneſs, he confines his Reflections of that kind to *Himſelf*, and his *own* particular *Sufferings*. 'Tis *He* that *fought*
[c] Ver. 32. *with Beaſts at* Epheſus [c], *that died daily*[d], that
[d] Ver. 31. *was in jeopardy every Hour*[e], and it is his *own*
[e] Ver. 30. Folly that he there proclaims, and condemns, if he ſuffered all this, without a well-grounded hope of a future Reward; but he doth not endeavour (there, or elſewhere) to prove the *Corinthians*, Fools, on the Account (much leſs, *ſolely* on the account) of *Sufferings* which they had never undergone.

Upon

Upon the whole therefore, I conclude, that, when St. *Paul* ſays, *If in this Life only we have hope in* Chriſt, *We are of all men moſt miſerable*; he there conſiders Chriſtians, as denying themſelves in the Pleaſures and Advantages of this World, for the ſake of *Chriſt*, and not *merely* as *perſecuted* for their Chriſtianity.

Nothing now remains towards making good this interpretation of St. *Paul's* Words, but to ſhew that the Stream of Expoſitors falls in with it. And ſo indeed it doth: for this *Text* hath been thus expounded by Writers both Antient and Modern; *Greek* and *Latin*; by *Papiſts* and *Proteſtants*; *Lutherans* and *Calviniſts*; by Divines of the Church of *England*, and by thoſe who *ſeparated* from her Communion. What our *own Divines* have ſaid in this Caſe, (even where they profeſſed to explain the Text) I have amply ſhewn *: As to other Authorities, the narrow bounds of a Preface (already too much extended) will not allow me to recite them in Terms. I can only refer the Reader to the Authors themſelves †, who ſpeak very home to the Point, and do all of them repreſent the Apoſtle's Deciſion as built on the peculiar *Diſadvantages*, which *Chriſtians* lie under, in point of *worldly Enjoyments*, and not as reſtrained

* *I now add to them,* Aſſemblies *Notes upon the Place.* Gataker *Adverſ. cap.* xvii. Jackſon, *Vol.* iii. p. 456.

† Theophylact. in loc. Pſeudo-Ambroſius, Hieronymus, Anſelm. Remig. *Ep. Rem.* Eraſmus, Calvin, Luther, Marlorat, Juſtinianus, Aretius, Hugo de Sancto Claro, Muſculus, Cornelius à Lap. Claud. Guilliand. David Paræus, Tilemon. Heſhuſius, Piſcator, Epiſcopius *de lib. Arb. c.* iv. *Mr.* Locke.

merely

merely to a *State of Perſecution.* And theſe (had I room to produce them) would be ſo many freſh Evidences of the Raſhneſs, or Inſincerity of my Accuſer, where he repreſents the *Aſſertions,* by me laid down, to be ſuch as *were never before ſeriouſly maintained by any Perſon of Virtue and Underſtanding*[a].

[a] L. p. 19.

III. Having now fully conſidered the *two* firſt Articles of his Charge, and ſhewn, that my Doctrine is ſo far from being *new,* that it is maintained by the moſt pious and judicious Pens, and is exactly agreeable to the Senſe of St. *Paul*; I am the leſs concerned thoroughly to examine what is ſaid of it under the 3d Head of Accuſation, *viz.* that it is *falſe and pernicious in itſelf.* For if the Authority of theſe eminent Writers, and of the bleſſed Apoſtle himſelf will not juſtify it in that reſpect, nothing elſe will. Beſides, in the Paſſages which I have before cited at large from our own Divines, moſt of the Reflexions and Reaſonings, which make out the Truth of both my *Poſitions,* are already ſuggeſted; and therefore need not here be repeated and applied to every little Exception made by this Author. Nor hath he himſelf put me under any Neceſſity of doing it, by his Method of attacking my Doctrine: for he pretends only to prove it *falſe, by offering ſome Obſervations on my manner of proceeding in the Argument I have undertaken*[b]: As if *Obſervations on my manner of proceeding* in this Argument, would determine the *Truth* or *Falſhood* of the *Argument* itſelf! And yet this is the Mark, at which his *Ten* grave *Obſervations* chiefly aim: not to prove the Doctrine itſelf falſe, but my Defence

[b] L. p. 6. 20.

Defence of it weak and improper. And therefore he propoſes every one of them with ſome *Phraſes of Admiration*, which may be worthy of the curious Reader's Peruſal. 1, *It hath* (he ſays) *a very ſtrange Appearance*, and *is a very ſtrange way of proceeding* [a]. 2. *It is likewiſe as unaccountable* [b]. —— 3. *It is again wonderful* [c]. —4. *It is wonderful ſtrange* [d], *it is very ſtrange* [e]. —5. *On the other hand, it is equally ſtrange* [f]. —6. *It is likewiſe unaccountable* [g]. —— 7. *It is extremely unaccountable* [h]. —— 8. *It looks very ſtrange and unaccountable* [i]. —— 9. *It is likewiſe very unaccountable* [k]. —10. *Laſt of all, he cannot but think it very ſtrange* [l]. —Now all theſe Exclamations of *ſtrange! wonderful! unaccountable!* (managed with ſo happy a Variety of Expreſſion) have plainly a *perſonal* View; and ſo have the Reflexions themſelves, which are uſhered by them, being intended rather to diſparage *Me*, than diſprove my *Doctrine*; and indeed, to diſprove the one, only by diſparaging the other. How this is conſiſtent with his *ſolemn Aſſurances*, of being acted *by no other Principle but a Deſire that the Truth may be known in ſo important a Matter* [m], I do not apprehend; and muſt have leave to tell this Exclaimer, in my turn, that, if that were his real Aim, *his manner of proceeding is very ſtrange, wonderful, and unaccountable.* What tendency hath it towards a Diſcovery of *Truth in this important Matter*, to ſpend two Pages [n] in proving, that, when I call the Text *a Conceſſion of the Apoſtle*, I ſpeak improperly? Sure the Fortunes of *Greece* do not depend upon ſuch Criticiſms as theſe! the Merits of our Diſpute are no ways concerned in my uſe of an improper

[a] L. p. 22. [b] L. p. 23. [c] L. p. 24. [d] p. 26. [e] p. 27. [f] Ibid. [g] p. 28. [h] p. 33. [i] p. 41. [k] Ibid. [l] p. 43. [m] p. 44. [n] L. p. 11, 12, 13.

improper Expreſſion! which, after all, is not ſo improper, it ſeems, but that the Letter-Writer himſelf vouchſafes to employ it in the very ſame ſenſe, and upon the very ſame Occaſion, a very few Pages afterwards; where, having produced what he calls my *Explication* of the Text, he adds, *This is in Truth a Conceſſion*[a]. And if it be, ſo alſo is the *Text* itſelf, in *that* Senſe at leaſt wherein I underſtand it.

[a] L. p. 17.

But let this (and ſome other ſuch material Remarks) paſs—If there be any thing in his *ten* obſervations, which deſerves a Reply, it is what he hath urged in the *Fourth* of them; which ſeems indeed to be directly leveled againſt the *Truth* of my Doctrine. And becauſe it contains in it the Sum of what he hath elſewhere looſely ſcattered to the ſame Purpoſe, and will give me an Opportunity of propoſing at one View, and briefly vindicating, what I take to be the very *Truth in this important Matter*, it ſhall therefore be particularly conſidered. He there obſerves, that "*The chief Happineſs* of any "Being, in whatſoever State it is, or of what-"ſoever Duration its Life is, muſt *reſult from* "*the moſt excellent Parts of its Conſtitution*; that "the Happineſs of a Being, made capable of "imitating God, though for never ſo ſhort a "time, muſt conſiſt in that Imitation; that "*Virtue is the Imitation of God, and therefore* "*muſt be the Happineſs of Man*: That *the chief* "*Happineſs of a reaſonable Creature muſt conſiſt in* "*living as Reaſon directs, whether he lives one day,* "*or to Eternity*; whether he lives in this State "only, or in another afterwards; whether he "hath Inclinations to the contrary or not, pro-"vided

" vided they be ſuch as may be conquered. For " neither can the Time of his Duration, nor the " Tendency of ſuch Inclinations, alter any " thing in this Matter, unleſs *to make Virtue* " *more difficult*; *which doth not deſtroy the Ex-* " *cellence of it, and preſent Happineſs reſulting* " *from it, but enhance and improve it.* Beſides " on the other hand, the Practice of Vice, " though it be with the Inclination, yet is *againſt* " *Reaſon and Conſcience*[a]." [a] L. p. 26, 27.

Theſe are his Words; to which I reply—

1. That if this Argument proves any thing, it proves too much; even that a Man may be happy under the greateſt bodily Pains, and the moſt grievous Perſecutions. For it is certain, that, notwithſtanding ſuch Pains and Perſecutions, he may ſtill preſerve his *Virtue*: and if the Practice of *Virtue be the Happineſs of Man (Happineſs itſelf*, as he elſewhere ſpeaks [b]) then thoſe Pains and Perſecutions, not robbing him of his *Virtue*, would not rob him of his *Happineſs*. This is too romantick and abſurd a Doctrine to deſerve a ſerious Confutation: And therefore I ſhall diſmiſs it with the Words of Archbiſhop *Tillotſon*[c]; *Though ſome Men have been ſo phantaſtically obſtinate as, againſt the Reaſon the Common-Senſe of Mankind, to maintain this* Paradox, *That* " *a wiſe Man may be as happy* " *upon the Rack, or in* Phalaris *his Bull, as in* " *the greateſt Eaſe and Freedom from Pain that* " *can be imagined*;" *Yet Nature cries Shame of this Hypocriſy; and there are none of thoſe* wiſe Men, *they ſpeak of, who were ever ſuch* Fools *as to try the Experiment.* [b] L. p. 23. [c] Ser. Poſt. 2 vol. p. 291.

2. If

2. If we conſider the Being of Man, as circumſcribed within the Bounds of this Life, I deny that *his chief Happineſs reſults from the moſt excellent part of his Conſtitution* (as thoſe Words are intended to exclude all regard for the Pleaſures of the Body): For it reſults, not from any one *Part*, but from the *Whole*. The chief Happineſs of a Creature, compoſed of Body and Soul, and deſigned for this Life only, is, to be as happy as it can be, during this Life, both in Body and Soul: And the more and greater Pleaſure of both kinds it enjoys (which can be rendred conſiſtent with each other) the more entire and perfect is its Happineſs. I grant indeed,

3. That *the chief Happineſs of a reaſonable Creature muſt conſiſt in living as Reaſon directs, whether he lives one Day, or to Eternity.* But had we no hope in another Life, the Directions of Reaſon for our Conduct in this, would not be the ſame, as they are now. Reaſon would then direct us to do every thing, in which we delighted; to deny ourſelves no Pleaſures, which Inclination, Cuſtom, or Opinion prompted us to take; ſo it did not otherwiſe interfere with our Eaſe, with our Health, our Reputation, and Convenience; that is, ſo Men judged upon the whole, that it would conduce more to their Happineſs to indulge themſelves in ſuch or ſuch Pleaſures, than to forbear them. And how falſly the greateſt Part of Mankind would, through the corrupt Tendency of their Nature, and the perpetual Solicitations of the Objects of Senſe, judge in ſuch a Caſe, I need not ſay. And whenever they judged wrong, there would be

be no ſure way of ſetting them right; that is, of arguing them out of their Taſte and Experience, to which they would always retreat and appeal, as to the ſure Teſt and Meaſure of Happineſs. The Reſtraints of *Conſcience*, in ſuch a State, would no ways check Men in their Purſuits: For Conſcience being nothing but the Judgment which a Man paſſeth on the Reaſonableneſs, or Unreaſonableneſs of his own Actions, and that being to be meaſured from the Subſerviency of thoſe Actions to his preſent Happineſs; whatever appeared to him, upon the beſt Judgment he could frame, neceſſary to his preſent Happineſs, would appear highly reaſonable; and his Conſcience would be ſo far from blaming, that it would approve his Purſuit of it; nay, it would blame him for not purſuing it. And therefore,

4. To tell Mankind, in ſuch a State as this, that their ſupreme Felicity *conſiſted in the Imitation of God*, would be to talk to them in a Language which they would not reliſh, or underſtand. For how ſhould a poor imperfect Creature, compoſed of Body, as well as Spirit, and deſigned for this material World only, think itſelf obliged, or any ways able, to imitate an eternal, infinite-pure and perfect Mind? or place its Happineſs in copying Excellencies, which human Life is too ſhort, and human Nature too weak to reach? How ſhould a Soul, made to inhabit Fleſh and Blood, and to periſh together with it, judge it reaſonable, or poſſible, to live above the Deſires and Infirmities of Fleſh and Blood? How ſhould one part of the Man be induced to neglect and forget the other,

other, in order to arrive at a Divine Perfection and reſemblance, which (not hoping to reach) it would ſcarce think itſelf deſigned to purſue? No, the Rule of *imitating God* can never be ſucceſsfully propoſed to Men, but upon *Chriſtian* Principles, ſuch as theſe; that this World is a Place, not of Reſt and Happineſs, but of Diſcipline and Trial; where we are to be trained up for another and more perfect State, and to qualify ourſelves for the divine Enjoyments of it, by reſiſting and ſubduing our bodily Appetites and Inclinations; a State, into which Fleſh and Blood ſhall not enter, where our preſent Struggles ſhall be rewarded with complete Conqueſts, and our Imitation of God end in the undiſturbed Fruition of him to all Eternity. Upon theſe Principles indeed it is highly reaſonable to *imitate God*: but if we are deſigned to live only in theſe Bodies, and in this World, what ſhould hinder Us from endeavouring to make the beſt of both? and from coming to the concluſion mentioned (and not diſapproved) by the Apoſtle; *Let us eat and drink, for to-morrow we die?*

5. I deny not, after all, but that, even in ſuch a State as this, the Pleaſures of Virtue would be ſuperior to thoſe of Vice, and juſtly preferable, upon the Compariſon; the Pleaſures, I mean, of a mature and confirmed Habit of Virtue, not of the lower and imperfect Degrees of it. Such an Habit, once acquired, would indeed afford the Profeſſors of it greater Satisfactions than any the Wicked and Licentious did, or could enjoy,

joy. But how few would judge thus rightly of Virtue at a Diſtance? How much fewer would be at the Pains of acquiring ſuch an Habit, and of conquering all the Reluctancies and Difficulties, that lie in the Way towards it? And, till that were done, the ſtrict Practice of Virtue would be entirely pleaſing: to be ſure, no part of the Pleaſure of it would conſiſt in the *Struggle* itſelf; and therefore I am much at a Loſs to know, what the *Letter-writer* meant by the following Aſſertion, that the *Difficulty of* [attaining and practiſing] *Virtue doth not deſtroy the preſent Happineſs reſulting from it, but enhance and improve it.* This I take to be a Stoical Rant, without any Foundation in the Nature of Man, or the Reaſon of things. For no *Practice* whatſoever can be attended with *preſent Happineſs*, any farther than it is eaſy and delightful to the Doer; and what is difficult to be done, cannot be eaſy and delightful, *while* it is doing.—Unleſs when thoſe Difficulties are loſt and ſwallowed up in the ſweet Hope of a better State, which we are ſure of attaining by the Means of them. Where once ſuch a Perſuaſion as this is well fixed, I grant it will ſmooth all the Roughneſs of the Way, that leads to Happineſs, and render all the Conflicts we maintain with our Luſts and Paſſions pleaſing: but ſurely, without the Hopes of ſuch a State, the mere proſpect of the Pleaſures which Virtue in this Life may yield, would ſcarce make the Struggle itſelf delightful to thoſe who were Strangers to ſuch Pleaſures.

Thus far, in anſwer to his *fourth* Remark, which contains the Grounds of *his* Doctrine, and offers at ſomewhat towards the diſproof of *mine*. As to the reſt of his *Obſervations on my manner of proceeding in the preſent Argument*, were it worth while to reduce them from their preſent Confuſion in ſome Order, they might be ranged and conſidered under *three* Heads, my *Omiſſions*, my *Inconſiſtencies*, and the *ill Conſequences* of my Doctrine. My *Omiſſions* are confeſſed, for I did not write a Treatiſe, but a few Pages only on the Subject; which I handled with particular Views, and pretended not to exhauſt. Whether any of the Reaſonings by me employed, are *inconſiſtent* with each other, I ſecurely leave to the Judgment of the Reader, who hath now, toward the latter end of this Volume, the argumentative Part of that Sermon before him, *verbatim*, as it was firſt printed. But the *ill Conſequences* of my Doctrine, which he objects, deſerve to be a little conſidered.

My Doctrine is, as I have endeavoured to ſhew, the very ſame with that of St. *Paul*; and if this hath been made out, the ſame ill Conſequences are equally chargeable upon both, and *He* too may be ſaid to have *made Conceſſions to the Cauſe of Vice*, by allowing, that *if the Dead riſe not*, the Inference would be juſt, *Let us eat and drink, for to-morrow we die*. All that needs be done toward juſtifying the *Apoſtle* (and *myſelf*, by his means) is, to open the Deſign and Manner of his Reaſoning. He is there making uſe of that ſort of Argument, which, in order to prove a Doctrine

trine true, ſuppoſes the contrary Doctrine to be true; and then ſhews, what Abſurdities follow, upon ſuch a Suppoſition: And the greater thoſe Abſurdities are, the more ſtrongly do they evince the Falſity of that Suppoſition, from whence they flow, and, conſequently, the Truth of the Doctrine ſet aſide by that Suppoſition. Thus, in the preſent caſe, the more abſurd it is to affirm, that Beaſts have the Advantage of Men, and bad Men of good, in point of Happineſs; or that a ſenſual Life may be preferred to a ſevere and rigid Virtue; the more clearly doth the Folly, and Falſhood of that Suppoſition appear, which is the Parent of theſe wild Abſurdities, *viz.* that *We have hope in this Life only*; and the Falſhood of that Suppoſition being proved, proves the Truth of the contrary Doctrine, which was deſigned to be eſtabliſhed. Now theſe very *Abſurdities*, are by the Letter-writer repreſented as *Conceſſions to the Cauſe of Vice*, when indeed they are employed by me, and do in themſelves tend, to confirm the Truth of a capital Article in Religion, upon which (as I verily think) the whole Cauſe of Virtue depends. It may ſuffice to have given this ſhort, but full Anſwer to all the *ill Conſequences* he hath vainly endeavoured to faſten on my Doctrine; and which are in truth ſo far from being ill Conſequences of my Doctrine, that they are Conſequences only of that falſe ſuppoſition, which I advanced, in order to diſprove it, and, by that means, to prove the Truth of my Doctrine. If the Letter-Writer was ſincere in this part of his Charge, he muſt be contented

to bear the Reproach of *underſtanding nothing of Logick, or good Senſe*[a]; an Imputation, which I find he looks upon as carrying a greater *Abſurdity* in it, than even any thing I have ſaid in my Sermon!

[a] L. p. 16.

I doubt, whether he can as eaſily get rid of the *ill Conſequences* of his Doctrine; which manifeſtly tends to ſhew, That there is no *need* of a future State, to ſet right the unequal Diſtribution of Happineſs in this Life. And if once this be allowed, we give up the very beſt Argument for ſuch a State, with which mere Reaſon furniſhes us. And of what uſe that *Conceſſion* can be to the *Cauſe* of *Virtue* this pretended Patron of it will be pleaſed to tell us. Had he ſubſtituted any *other* Argument for a Future State, in the Room of *this* he thus endeavours to weaken; had he once, throughout his Pamphlet, directed and plainly affirmed, that any convincing Evidence of ſuch a State was to be had from Reaſon alone, or that even the bitter Sufferings of good Men were ſufficient to prove it; his Conduct would have been ſo much the more excuſable: But he hath offered at nothing of this kind.

Once indeed (in a very odd and wary manner) he ſays, *I have heard the Sufferings and Afflictions of many good Men here below, made an Argument that, in another State, all the Virtuous ſhall have the outward, as well as inward Tokens of God's Favour*[b]. But we are left at a Loſs to know, whether he approves the Argument he thus *heard*; whether he thinks it a good Argument *for* a future State, as well as a Proof of what ſhall happen *in* ſuch a State, *if* ſuch a

[b] L. p. 32.

State

State there ſhould be. He ſays not, whether a future State be, in his Opinion, neceſſary, in order to a Manifeſtation of theſe *outward Tokens of God's Favour*; or whether the *inward Tokens* of it, beſtowed in this Life, may not ſuffice to all the purpoſes of Virtue.

In another place he mentions *the Preſumptions of Reaſon*, and owns, that *our Lord's Reſurrection, his Aſſurances of* a FUTURE STATE, *and his Miracles, ADDED to theſe Preſumptions* (ſuch is his manner of Speech) *are ſufficient* (for what? why) *to ſatisfy all that are willing to liſten to Truth*[a]. But of what Truth they are to be ſatisfied; and, if it be the Truth of a Future State, what Intereſt *They* are to have in it, and what Right *They* have to it, he cares not expreſly to ſay. And, as to theſe *Preſumptions of Reaſon*, he gives us no account of them, what they are, or whence they ariſe. On the contrary, he hath all along employed ſuch Reaſonings, as, if true, are ſtrong *Preſumptions againſt* a Future State. For he ſuppoſes Virtue to be a ſufficient Reward to itſelf in this Life: *It is the Imitation of God* (he ſays) *and therefore muſt be the Happineſs of Man*[b]; *nay, the Practice of Virtue is Happineſs itſelf*[c]. And if ſo, then it is not neceſſary that a Future Reward ſhould be reſerved for Virtue; for it hath a ſufficient Reward already. A virtuous Heathen is, at this rate, as happy as a virtuous Chriſtian; a Man *without* the Proſpect of another World, is as happy as *with* it: for if the *Practice of Virtue be Happineſs itſelf*, he that poſſeſſes *Happineſs itſelf* can, by no other Conſiderations, or Views,

[a] L. p. 31.
[b] p. 26.
[c] p. 23.

have *any Addition* made to his Happineſs. If the Doctrine of this Letter be true, This World may be our Home, and not the Place of our Pilgrimage, as we Chriſtians think, and call it: for our preſent State is, it ſeems, a State of Fruition and Felicity, not a ſtate of Preparation and Trial; and, ſhould there be no other Life, yet ſuch a Suppoſition will not reflect on the Juſtice, or Goodneſs of God, which are ſufficiently vindicated by his wiſe Diſtribution of Good and Evil in this Life, and by that Pleaſure and Pain, with which Virtue and Vice are ſeverally and inſeparably attended.

Now theſe Principles do, as I conceive, tend to ſubvert the Belief of a Future State; and have therefore been generally entertained by all thoſe who doubted of the reality of ſuch a State, or expreſly diſbelieved it, without ſhaking off at the ſame time the Obligations of Morality. Such, particularly, were the *Stoics*. Who firſt brought theſe Tenets into Repute and Faſhion: An Atheiſtical Sect of Philoſophers, that held the World to be God; and having no certain Perſuaſion, much leſs Evidence, of another Life, and yet deſigning to be thought Lovers of Virtue, knew not how to defend its Cauſe, but by affirming that *Virtue was its own Reward*; *and the Practice of it, Happineſs itſelf*; ſuch an Happineſs, as no Afflictions, no Torments, which befel a Man, could deprive him of, or any ways diminiſh. I will not argue againſt ſuch wild *Paradoxes* as theſe: the excellent Words I have once already cited[a], are a ſufficient Reply to them—

[a] Pref. p. 32.

Thus

Thus to cry up Virtue, to the weakening our Belief and Hope of the Immortality of the Soul, however at firſt bluſh it may ſeem plauſible, is in effect no better than a ſubtle Invention to ruin Virtue by itſelf, ſince it cannot poſſibly ſubſiſt but by the Belief and Support of another Life.

Whether the Letter-writer intended, by what he hath wrote, to undermine this Belief, is left to God, and his own Conſcience. Sure I am, there are ſeveral Paſſages in his Piece (beſides thoſe I have mentioned) which look that way; and require a great deal of Candor to be interpreted in ſuch a Senſe, as doth not reflect on the Certainty of this great Article of all Religion. For he is not afraid to ſay, that *he much queſtions, whether ever there was, or can be a Perſecution, merely for the Sake of the moral Virtue of any Perſon*[a]. A Doubt, which ſhakes the only *moral* Evidence of a Future State, which he can any ways be *ſuppoſed* to allow of: For if *Virtue*, as Virtue, be not perſecuted here, there is certainly (upon *his* Principles) no reaſon for rewarding it hereafter. And what could tempt him to entertain ſuch a Doubt? Were not *Socrates*, and *Ariſtides* (to name no other Heathens) plain Inſtances of this kind? and, when *Joſeph* ſuffered under the Accuſation of *Potiphar's* Wife, was he not *perſecuted merely for the Sake of a moral Virtue?* And can this be in any Degree *ſtrange* to thoſe who have conſidered how wicked Men look upon themſelves as reproached and affronted by exemplary Goodneſs? And how juſtly therefore they are repreſented in the Book of *Wiſdom*, as ſpeaking this Language—*The Righteous* (ſay they) *is not*

[a] p. 29.

for our Turn, he is clean contrary to our Doings; he was made to reprove our Thoughts, he is grievous unto us even to behold; for his Life is not like other Mens, his Ways are of another Fashion——Therefore let us lie in wait for the
[a] p. 11, 12, 14, 15. *Righteous, &c.* [a] For my part, I can no way account for his Doubts, in so plain a Case, but upon this Foot, that he foresaw the Persecution of Virtue, as Virtue must necessarily infer a Future Reward.

But should Virtue be persecuted, yet still he denies that the Hopes of a distant Recompence would afford it any immediate Relief: for these are his Words—*That the best of Men are sometimes in this State the most miserable, as far as the Evils of this World can make them so, may possibly be true; but it is equally true, whether you suppose a Future State, or suppose it*
[b] L. p. 16. *not* [b]; that is [for I can make no other Sense of his Words] the Virtuous Persons, so persecuted, are *equally* miserable under *both* Suppositions; their Hopes of a future Happiness being no manner of Allay to their present Miseries. And how can the Belief of a Future State be more effectually supplanted than by such an Opinion? Can one think him in Earnest, when he says, that *He is sure, the Certainty of a Future State stands in need of no such Supports*, as mine? for even without them,
[c] L. p. 31. *Philosophers asserted it*—and *so may Christians* [c]—He takes away the strongest Inducement which the best Philosophers had (or indeed which mere Reason could have) to believe a Future State; and then he leaves us to depend upon the bare *Assertions* of some other Philosophers

ſophers, (on their Authority without Reaſon) for the Truth of it. And is not this a very ſatisfactory and ample Equivalent? What ſhould hinder us from exchanging the cleareſt Evidences of a Future State, for the groundleſs Aſſurances of theſe Philoſophers of his Acquaintance concerning it?

Other Paſſages there are in the Letter, equally liable to Exception: but I delight not to dwell on theſe Blemiſhes, or to make the worſt and moſt invidious Conſtruction of things. My chief Buſineſs was to prove, that the Doctrine delivered in my Sermon was neither *New* nor *Unſcripturał*, nor *in itſelf falſe and pernicious*; and having, I hope, effectually made good what I undertook *in theſe Reſpects*, I ſhall not be ſolicitous to inquire into the peculiar Articles of this Writer's Creed, nor even to dive into the ſecret Springs and Motives that ſet him at Work.

He ſolemnly diſclaims any Uneaſineſs conceived at the *Character* given of Mr. *Bennet*, or any Deſire of leſſening *mine*[a]. If his Profeſſions be real, it will puzzle him to give a good Account, why he took Occaſion from *my* Sermon to vent his Thoughts on this Argument. How come I to be ſingled out from that Crowd of Writers, who have all along maintained the ſame Doctrine! Why muſt he particularly repreſent *me*, as *putting* Pleas *into the Mouths of licentious Perſons*[b], for ſaying That, which hath been ſo often already ſaid by Men of Learning, and Judgment, and Virtue, without incurring the Reproach either of their own Times, or thoſe that followed? But

[a] p. 2.

[b] L. p. 28.

(which

(which is worſt of all) why are theſe Poſitions charged upon me, as their ſole Author and Inventor; and the Reader led into a Belief that they were *never before ſeriouſly maintained by any Perſon of Virtue and Underſtanding* [a]?

[a] L. p. 19.

Theſe are ſuch manifeſt Indications of *Inſincerity* and *Malice*, as all his grave Pretences of *Concern for the Cauſe of Virtue* will not cover, or elude. If, after all, he pleads *Ignorance* for his Excuſe; ſince I have ſhewn him his foul Miſtakes and injurious Meſrepreſentations, it will become him publicly to own and retract them; and I now call upon him, in my turn, to do it. If he doth not, they will lie heavy upon him in another World, to *whomſoever* he may have recommended himſelf, in *This*, by the means of them.

After I had finiſhed this Preface, and a great part of it was printed, there came to my Hands an *Aſſize Sermon*, preached lately in the Cathedral at *Wincheſter*, by Mr. *Richard Weſt*, Prebendary of that Church. He hath, I find, ſtept a little out of his way, to give his peremptory Opinion in the Points controverted between me and the Letter-Writer; and withal, to prove himſelf no competent Judge of them. For, after affirming, "*That the PRACTICE* "*of Chriſtian Virtues*, though we ſet aſide the "Conſideration of a Future Reward, *HAVE* "a fairer Title to preſent Happineſs, than their "*contrary Vices*; (which is better *Divinity* than *Grammar)* he proceeds to ſay, "Nor does it "appear that the *Phariſees* themſelves ever de-"ny'd it, THO' a *Notion hath been invented* "*of late*, that preſers bruriſh Pleaſures (for

"the

"the more brutiſh, it ſeems, the more prefer-"able) to thoſe of Religion." *Serm.* p. 7, 8.

It is a ſhrewd Remark, which this ſagacious Writer here makes, that *though a Notion hath been invented of late, yet* it doth not appear that the *Phariſees of old* had the ſame Notions; he might with as great acuteneſs of Judgment have obſerved, that the Art of Printing doth not appear to have been known to the Antients, tho' it hath been invented ſince their Times. But to paſs by this judicious Obſervation—if Mr. *Weſt* pleaſes to read over my Sermon, and this Preface, he will eaſily ſee, that he hath miſtaken my *Notion*, of which he here gives a very injurious Account, in very unſeemly Language; to ſay no worſe of it. He is ſtill more miſtaken in thinking *that* to be a *late Invention* of mine, which hath been aſſerted by ſo many pious and eminent Pens of our own, and other Communions; to whoſe Sentiments a Man, that profeſſes to dedicate himſelf to the Study of Divinity, ought not to have been altogether a Stranger. And I am very apt to think alſo, that he hath, in this Paragraph, miſtaken the *Phariſees* for the *Saducees*. The *Saducees*, indeed, did *ſet aſide the Conſideration of a Future Reward*, and yet pretended to ſupport the *Practice of Virtue* upon the Foot of *preſent Happineſs*, as *Epicurus* likewiſe did; from whom they are ſometimes called *Epicureans*, in the *Jewiſh Writings*. Neither *Epicurus* nor *Zadock* declared openly for Vice and Immorality, though they denied a Future State; but held Happineſs to be attainable in this Life by our own Conduct and Virtues.

But

But it no way appears, that the *Phariſees* had any ſuch Notions, or Diſputes as theſe ſtirring among them, or any Occaſion to deliver their Opinion about the *Title, which the Practice of Virtue hath to preſent Happineſs; ſetting aſide the Conſideration of a Future Reward:* And why, therefore, *their* Authority ſhould be vouched to this purpoſe, I do by no means comprehend.

Much leſs can I imagine, why a JEWISH Sect [whether of *Phariſees* or *Saducees*] ſhould be repreſented, as delivering their Judgment about the Conſequence of *practiſing* CHRISTIAN *Virtues*; a Point in which they had as little Reaſon to concern themſelves, as Mr. *Weſt* hath to interpoſe in this Diſpute, unleſs he were better accquainted with the true State, and Grounds of it, and with the Opinions of thoſe who have gone before him in the Argument. I hope, this was not one of the correct Paſſages, which Mr. *Jervoiſe*, and the other Gentlemen had in their View, when they *deſired him to print his moſt excellent Sermon.*——Of which I am tempted to ſay ſomewhat more, but ſhall forbear; having, I hope, ſufficiently prevented whatever this Gentleman hath ſaid, or can ſay, againſt any part of my Doctrine. And ſome Attacks are ſo harmleſs, that nothing but a Defence can make them conſiderable.

What gave riſe to this civil Digreſſion of Mr. *Weſt*, and at whoſe Shrine he offered his Incenſe, is too plain to admit of any Doubt; and carries in it a Reflection, ſo much to the Diſadvantage of Religion, that, could it poſſibly be concealed, I ſhould think myſelf obliged

to

to paſs it over in Silence. How muſt it afflict good Men, to conſider, that our unhappy Diſputes above *Rights* and *Privileges*, ſhould ſpread themſelves into Points of a foreign Nature, and of the moſt ſacred Importance; and be purſued to the very Horns of the Altar, without any regard to the Intereſts of our common Chriſtianity! What! can we not differ about *Adjournments*, without differing alſo about the *Evidences* of a *Future State*; and managing our Conteſts on that Head, in ſuch a manner, as even to take part with, and make Sport for Unbelievers? Are theſe the bleſſed Effects of that *Moderation* and *Temper*, of which we have heard ſo much in ſome Men's Writings, and ſeen ſo little in their Practices? How long ſhall the beſt Words in the World be thus perverſly applied to the worſt Purpoſes; and made uſe of to cover, and advance Deſigns, widely diſtant from our ſpecious Pretenſions? Can we look upon it, as one Inſtance of that moſt amiable Virtue, to ſtand by cool and unconcerned for the great Truths of Religion? neither to defend them Ourſelves, nor yet ſuffer them to be defended by Others? and, when we chance to ſpy *an* Egyptian *ſmiting an* Hebrew, *one of our Brethren*, to be ſo far from *avenging the Wrong*, as to encourage and aſſiſt the Doer of it? what is this, but to imitate the wicked Policy of our worſt Enemy, which we have ſo often complained of? For how Eloquent have ſome Men been in their Invectives againſt a neighbouring Prince (the Subject of their Panegyricks on ſome other Occaſions) for making

ing ſcandalous Leagues with *Mahometans*, and attacking Chriſtians in Conjunction with the great Enemies of *Chriſtendom?* And is their Conduct leſs liable to Reproach, who are not aſhamed to eſpouſe the Cauſe even of *Infidelity* itſelf, rather than miſs an Opportunity of expreſſing their Reſentments againſt Men they do not like, and of keeping up their little Party-Intereſts, and Quarrels? When *Popery* was at our Doors in a late Reign; did we take *this* way of keeping it out? And are *Atheiſm* and *Deiſm* leſs dreadful in themſelves? or are we now in leſs Danger of being over-run with them? In God's Name, if we cannot agree in other things, let us unite at leaſt in an equal Zeal for thoſe capital Doctrines, which we all equally embrace, and are alike concerned to maintain: Nor let our perſonal Views, and Prejudices (if we will not be perſuaded to part with them) ever lead us to do any thing, that may expoſe Religion itſelf to the Laughter and Scorn of profane Men; who *ſhoot out the Lip, and ſhake the Head, ſaying, Aha! So we would have it.*

CON-

CONTENTS.

A Large Preface in Defence of a Sermon preached at the Funeral of Mr. *Thomas Bennet.* pag. iii.

SERM. I. 1 Cor. xv. 19. *If in this Life only we have Hope in Chriſt, we are of all Men moſt miſerable.* pag. 1

SERM. II. A ſtanding Revelation the beſt Means of Conviction.

St. Luke xvi. 31. *If they hear not* Moſes *and the Prophets, neither will they be perſuaded, tho' one roſe from the Dead.* 19

SERM. III. A Sermon preached at the Election of the Lord Mayor.

Job xxix. 14. *I put on Righteouſneſs, and it cloathed me; my Judgment was as a Robe and a Diadem.* 81

SERM. IV. A Sermon preached before the Lord Mayor, on a Day of public Humiliation.

Pſal. xxx. 6, 7, 8. *In my Proſperity, I ſaid, I ſhall never be moved: Lord, by thy Favour Thou hadſt made my Mountain to ſtand ſtrong. Thou didſt hide thy Face, and I was troubled. I cryed unto*

unto Thee, O Lord, and unto the Lord I made my Supplication. 110

SERM. V: A Spittal Sermon at St. *Bridget's* Church, on *Eaſter-Tueſday*, 1707.

St. Matth. xxv. 40. *Verily I ſay unto you, Inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.* 142

SERM. VI. An Acquaintance with God, the beſt Support under Afflictions. A Sermon preached before the Queen at St. *James's*, *October* 31, 1708.

Job xxii. 21. *Acquaint thyſelf with him, and be at Peace.* 182

SERM. VII. A Spittal Sermon preached before the Lord Mayor, *&c.*

Luke x. 32. *He came and looked on him, and paſſed by on the other Side.* 213

SERM. VIII. A Sermon preached before the Sons of the Clergy, at their Anniverſary-Meeting in the Cathedral Church of St. *Paul*, *Dec.* 6, 1709.

Rom. xi. 6. *If the Firſt Fruit be holy, the Lump is alſo holy; and if the Root be holy, ſo are the Branches.* 255

SERM. IX. Concio ad Clerum Lond.

Rom. xiii. 1. *Omnis Anima Poteſtatibus ſublimioribus ſubdita ſit.* 309

A SER-

A

SERMON

Preached in the

Cathedral-Church of St. *PAUL*,

AT THE

FUNERAL

OF

Mr. *THOMAS BENNET*,

Auguſt 30, 1706.

1 CORINTH. xv. 19.

If in this Life only we have Hope in Chriſt, we are of all Men moſt miſerable.

SUCH Diſcourſes, on ſuch Mournful Occaſions as theſe, were inſtituted, not ſo much in Honour of the Dead, as for the Uſe of the Living; that Oppor-

SERM. I.

67054

SERM. I. Opportunity may be taken from hence to excite in Perſons, attending on theſe Solemnities, a due Senſe of the Uncertainty and Vanity of all Earthly Satisfactions; to imprint upon their Minds, by proper Arguments and Reflexions, a lively Perſuaſion of the Certainty of a Future State, and an earneſt Deſire of fitting and preparing themſelves for it.

There is no Seaſon, to which ſuch Thoughts as theſe are more ſuitable; nor any, wherein Men are likely to be more affected with them: And therefore I have choſen (not unfitly, I hope) to explain to you, at preſent, that great Argument for a Future State, which St. *Paul* hath couched in the Words I have read to you; *If in this Life only we have Hope in Chriſt, we are of all Men moſt miſerable:* that is, If all the Benefits we expect from the Chriſtian Inſtitution, were confined within the Bounds of this preſent Life, and we had no Hopes of a better State after this, of a great and laſting Reward in a Life to come; We Chriſtians ſhould be the moſt abandoned and wretched of Creatures:

Creatures: All other Sorts and Sects of Men would evidently have the Advantage of us, and a much ſurer Title to Happineſs than We. SERM. I.

This Conceſſion the Apoſtle openly makes, and from hence he would be underſtood to infer (tho' the Inference be not expreſs'd) That, therefore, there muſt needs be another State, to make up the Inequalities of this, and to ſalve all irregular appearances; ſince it is impoſſible to conceive that a juſt and good God ſhould ſuffer the juſteſt and beſt of Men (ſuch as the beſt Chriſtians certainly are) to be oftentimes the moſt miſerable.

If St. *Paul* found it neceſſary, earneſtly to preſs this Argument on the *Corinthians*, ſoon after he had planted the Goſpel among them, and confirm'd it by Miracles; it cannot but be highly requiſite for Us, who live at ſuch a Diſtance from that Age of Miracles, to ſupport and enliven our Faith, by dwelling often on the ſame Conſiderations: And this Argument, therefore, I ſhall endeavour to open, and apply, in the following Diſcourſe; wherein,

SERM. I. *Firſt*, I ſhall ſhew the undoubted Truth of the Apoſtle's *Conceſſion*; and from thence ſhall eſtabliſh, in the

II. *Second* Place, the Truth of that *Concluſion*, which he builds upon it.

III. After which, I ſhall ſuggeſt to you ſome *Rules* and *Directions*, which, if duly purſued, will enable you to live like thoſe who *have their Hope in another Life*; like Men, who look upon themſelves, as being only on their Paſſage through this State, but as belonging properly to that which is to come; on which, therefore, their Eye, their Aim, and their Hopes are altogether fixed and employed.

IV. And theſe General Reflexions ſhall be followed (as they will very naturally be followed) by a juſt and faithful Account of that Valuable Perſon, whoſe Remains now lie before us.

As

As to the *Conceſſion* of the Apoſtle, I ſhall urge it ſomewhat further than the Letter of the Text will carry us; proving to you, under two different Heads, That, were there no other Life but this, Firſt, Men would really be more miſerable than Beaſts; and Secondly, The beſt Men would be often the moſt miſerable: I mean, as far as Happineſs or Miſery are to be meaſured from Pleaſing, or Painful Senſations; and, ſuppoſing the Preſent to be the only Life we are to lead, I ſee not, but that This might be eſteemed the true Meaſure of them. SERM. I.

Firſt, Were there no Life after this, Men would be more miſerable than Beaſts: for in this Life, it is plain that Beaſts have, in many reſpects, the Advantage of them; inaſmuch as they enjoy greater Senſual Pleaſures, and feel fewer Corporal Pains, and are utter Strangers to all thoſe Anxious and Tormenting Thoughts which perpetually haunt and diſquiet Mankind.

SERM. I. The Pleaſures of Senſe are probably reliſhed by Beaſts in a more exquiſite Degree, than they are by Men; for they taſte them ſincere and pure always, without Mixture, or Alloy, without being diſtracted in the Purſuit, or diſquieted in the Uſe of them.

They follow Nature in their Deſires and Fruitions, carrying them no further than ſhe directs, and leaving off at the Point, at which Exceſs would grow Troubleſome and Hazardous; ſo that their Appetite is not deſtroyed or dulled, by being gratified, but returns always freſh and vigorous to its Object. Hence Their Organs are generally better diſpoſed than Ours, for receiving grateful Impreſſions from ſenſible Objects; being leſs liable to be vitiated by Diſeaſes, and other Bodily Accidents, which diſorder our Frame, and extremely leſſen the Complacence we have in all the good Things of this Life that ſurround us. Nor are the Pleaſures, which the Brutal Part of the Creation enjoy, ſubject to be leſſened any way by the Uneaſineſs which ariſes from

from Fancy and Opinion. They have not the Art of growing Miſerable upon the View of the Happineſs of others; it being the peculiar Privilege of Thinking Beings, when they are otherwiſe ſufficiently bleſſed, to create Trouble to themſelves, by needleſs Compariſons. SERM. I.

They are under no Checks from Reaſon and Reflexion, which, by repreſenting perpetually to the Mind of Man the Meanneſs of all Senſual Gratifications, do, in great meaſure blunt the Edge of his keeneſt Deſires, and pall all his Enjoyments. They are not aware of a Superior Good, or of any higher End, to which they might be ordained. They feel no inward Reproaches for tranſgreſſing the Bounds of their Duty, and the Laws of their Nature. They have no uneaſy Preſages of a future Reckoning, wherein the Pleaſures they now taſte muſt be accounted for; and may, perhaps, be outweighed by the Pains, which ſhall then lay hold of them. None of their Satisfactions are impaired by the Fear of loſing them, by that Dread of Death, which

SERM. I. hangs over the mere natural Man; and, like the Hand-writing on the Wall, damps all his Mirth and Jollity; and by which he is, as the Apoſtle ſpeaks, *all his Life-time ſubject unto Bondage*; that is, in a mean, dejected, ſlaviſh State of Mind. In a word, they have no Concern for what is paſt, no uneaſy Expectations of what is to come; but are ever tyed down to the preſent Moment, and to the preſent Enjoyment, and in that they are vigorouſly, and totally employed.

Heb. ii. 15.

In theſe Reſpects, it may be truly affirmed; That, if we had hope in this Life only, Men would be really more miſerable than Beaſts; and on the ſame Account,

Secondly, The beſt of Men would be often the moſt miſerable. For their Principles give them not leave to taſte ſo freely of the Pleaſures of Life, as other Mens do; and expoſe them more to the Troubles and Dangers of it.

The Principles of good Men give them not leave to taſte ſo freely of the Pleaſures of

of Life, as other Men's do: for their great and prevailing Principle is, to ſit as looſe from thoſe Pleaſures, and be as moderate in the uſe of them, as they can; in order to maintain the Empire of the Mind over the Body, and keep the Appetites of the One in due Subjection to the Reaſoning Powers of the Other. No ſmall Part of Virtue conſiſts in abſtaining from that, wherein Senſual Men place their Felicity; in *mortifying the Deeds of the Body, and making no Proviſion for the Fleſh to fulfil the Luſts* thereof. A truly good Man thinks himſelf obliged, not only to forbear thoſe Gratifications, which are forbidden by the Rules of Reaſon and Religion, but even to reſtrain himſelf in unforbidden Inſtances, when by allowing himſelf in what is Innocent, he would either run the Riſque of being further betrayed into what is not ſo, or would breed matter of Offence to his weak and misjudging Neighbour. He lives not for Himſelf alone, but hath a Regard in all his Actions to the great Community wherein he is encloſed; and gives the Reins,

SERM. I.

Rom. xiii. 14.

SERM. I. Reins, therefore, to his Appetites no further, than the Indulging them is conſiſtent with the general Good and Happineſs of Society.

He is ſo far from graſping at all the Advantages and Satisfactions of this World, which are poſſible to be attained by him, that he thinks the bounding of his Deſires and Deſigns within the Line, which his Birth and Fortune have marked out, to be a great and indiſpenſable Duty: He hath *learned, in whatſoever State he is, therewith to be Content*; and doth not, therefore, eagerly aſpire after an higher Condition of Life, is not over-ſolicitous to procure to himſelf a larger Sphere of Enjoyment.

Phil. vi. 11.

From theſe and many other Conſiderations (which I need not mention) it is manifeſt, that the beſt of Men do generally enjoy leaſt of the Pleaſures and Satisfactions of Life: It is as manifeſt, that they are moſt expoſed to the Troubles and Dangers of it.

They are determined to live up to the Holy Rule, by which they have obliged them-

themſelves to walk, whatever may be the Conſequences of it, though ſore Evils, and great Temporal Inconveniencies ſhould ſometimes attend the Diſcharge of their Duty. The Hypocrite hath the Art of bending his Principles and Practice always to whatever is for his Convenience, and of falling in with the Faſhion of a Corrupt and Wicked World: But the truly upright Man is inflexible in his Uprightneſs, and unalterable in his Purpoſes; Nothing can make him Remiſs in the Practice of his Duty, no Proſpect of Intereſt can allure him, no Fear of Danger can diſmay him. SERM. I.

It will be his Lot often, to look ſingular, in Looſe and Licentious Times, and to become a By-word and a Reproach on that account among the Men of Wit and Pleaſure. *He is not for our turn,* (will they ſay, as their Words are repreſented in the Book of *Wiſdom*) *He is clean contrary to our Doings; he was made to reprove our Thoughts; he is grievous unto us, even to behold; for his Life is not like other Mens, his Ways are of another Faſhion.* Wiſd. ii. 12, 14, 15.

SERM. I. *Faſhion.* And theſe ill Thoughts, once entertained, will (we may be ſure) as Occaſion offers, be followed by worſe Uſage.

Some Chriſtian Virtues (for Inſtance, Humility, and Meekneſs) do, as it were, invite Injuries: For it is an Encouragement to baſe and inſolent Minds to outrage Men, when they have Hopes of doing it, without a Return. If it be a Man's known Principle, to depart from his Right in a ſmall matter, rather than break Chriſtian Peace; Ill Men will be tempted to make illegal and unjuſt Encroachments upon him. He who reſolves to walk by the Goſpel-Rule of forbearing all Attempts, all Deſires of Revenge, will probably have Opportunities every now and then given to exerciſe his Forgiving Temper.

Thus Good and Pious Perſons are, by the Nature and Tendency of their Principles, more expoſed to the Troubles and ill Accidents of Life, as well as greater Strangers to the Pleaſures and Advantages of it, than other leſs Conſcientious Men

Men are: And, on both theſe Accounts, what the Apoſtle lays down in the Text, is evidently and experimentally true; that, *if in this Life only they had Hope, they were of all Men moſt miſerable.* SERM. I.

From which Conceſſion, which he thus openly makes, he would be underſtood (as I told you) to infer, though the Inference be not expreſſed, that there muſt, therefore, neceſſarily be another State, to make up the Inequalities of this, and to ſalve all irregular Appearances. For if God be infinitely holy, and pure, and juſt, and good; he muſt needs take Delight in thoſe of his Creatures that reſemble him moſt in theſe Perfections: He cannot but love Virtue, where-ever it is, and reward it, and annex Happineſs always to the Exerciſe of it. And yet this is ſo far from being the Caſe, that the contrary often happens in this Life; where even the greateſt Saints are ſometimes made the moſt remarkable Inſtances of Suffering. We may, therefore, ſurely conclude, that there muſt be a Future II.

SERM. I. Future State, wherein theſe Rewards ſhall be beſtowed, and this Love of God to good Men made to appear, and the eternal and inſeparable Connexion between Virtue and Happineſs manifeſted, in the Sight of Angels and Men. It cannot conſiſt with the Divine Attributes, that the impious Man's Joys ſhould, upon the whole, exceed thoſe of the Upright; or that the Beaſts of the Field, which ſerve him not, and know him not, ſhould yet enjoy a more entire and perfect Happineſs, than the Lord of this Lower Creation, Man himſelf, made in God's own Image to acknowledge and adore him: and therefore, as certainly as God is, a time there will and muſt be, when all theſe unequal Diſtributions of Good and Evil ſhall be ſet right, and the Wiſdom and Reaſonableneſs of all his Tranſactions with all his Creatures be made as clear as the Noon-Day.

And this, before that Revelation had enlightened the World, was the very beſt Argument for a Future Eſtate, which Mankind had to reſt upon. Their Philoſophical

loſophical Reaſonings, drawn from the Nature of the Soul, and from the Inſtincts and Preſages of Immortality implanted in it, were not ſufficiently clear and concluſive. The only ſure Foundation of Hope, which the wiſeſt and moſt thoughtful Men amongſt the Heathen pretended in this Caſe to have, was, from the Conſideration ſuggeſted in the Text: And from thence ſome of them reaſoned without Doubt, or Heſitancy; and lived and died in ſuch a manner, as to ſhew, that they believed their own Reaſonings. SERM. I.

It may ſuffice, thus far to have enlarged on that great Argument of a Future State, which is urged by St. *Paul* in the Words before us: "If in this Life only we had "Hope, Men would really be more mi-"ſerable than Beaſts; and the beſt of "Men oftentimes the moſt miſerable. "But it is impoſſible to imagine, that "a God of infinite Wiſdom and Good-"neſs ſhould diſtribute Happineſs and "Miſery, ſo unequally and abſurdly: "It remains, therefore, that good Men "have

SERM. I. "have a well-grounded Hope in another "Life; and are as certain of a future "Recompence, as they are of the Being, "and Attributes of God."

III. The beſt Uſe I can make of this Comfortable Truth, thus explained, is, To exhort you from thence to live like thoſe who have their Hope in another Life; like Men who look upon themſelves as being upon their Paſſage only through this preſent World, but as belonging properly to that which is to come. And thus we may be ſaid to live, if we obſerve the following plain Rules and Directions; which are not the leſs uſeful, becauſe they are plain ones. Several of them will give a natural Occaſion to thoſe, who knew the deceaſed Perſon, of anticipating his Character in their Thoughts: For he did really in good meaſure (and with due Allowances made for Human Frailties) govern himſelf by them; and I may, for that Reaſon, I hope, be ſuffered to inſiſt the more freely upon them.

Now,

ASIATIC SOCIETY

Now, to live like thoſe that have their Hope in another Life, implies, SERM. I.

Firſt, That we indulge ourſelves in the Gratifications of this preſent Life very ſparingly; that we keep under our Appetites, and do not let them looſe into the Enjoyments of Senſe: But ſo uſe the good things of this World, as not abuſing them; ſo take delight in them, as to remember that we are to part with them, and to exchange them for more excellent and durable Enjoyments. *Brethren*, (ſays St. *Peter*) *I beſeech you, as Pilgrims, abſtain from Fleſhly Luſts:* They, who paſs through a Foreign Country, towards their Native Home, do not uſually give up themſelves to an eager Purſuit of the Pleaſures of the Place; ought not to dwell long upon them, and with Greedineſs; but make uſe of them only for their Refreſhment on the Way, and ſo, as not to be diverted from purſuing their Journey. 1 Pet. ii. 11.

A good Chriſtian muſt partake of thoſe grateful Repaſts of Senſe, which he meets with here below, in like manner as the

SERM. I. *Jews* did of their Paſſover *with their Loins girded, their Shoes on their Feet, and their Staff in their Hand, eating it in Haſte*; that is, he muſt always be in a Travelling-Poſture, and ſo taſte Senſual Pleaſures, as one that is about to leave them, and deſires to be ſtopped as little as he can by them, in his Way towards the End of his Hopes, the Salvation of his Soul. And to this Cuſtom of the *Jews* St. *Peter*, in his Exhortation to Sobriety and Temperance, may be ſuppoſed to allude; *Wherefore* (ſays he) *gird up the Loins of your Mind, and be ye ſober.*

Exod. xii. 11.

1 Pet. i. 13.

Indeed, it is Impoſſible for a Man to have a lively Hope in another Life, and yet be deeply immerſed in the Enjoyments of this; inaſmuch as the Happineſs of our Future State ſo far exceeds all that we can propoſe to ourſelves at preſent, both in Degree, and Duration; that to One firmly perſuaded of the Reality of that Happineſs, and earneſtly deſirous of obtaining it, all Earthly Satisfactions muſt needs look little, and grow flat and unſavoury: eſpecially, when by Experience

he

he finds, that too free a Participation of Theſe indiſpoſes him extremely for Thoſe; for all the Duties that are neceſſary to be performed, and all the good Qualities that are neceſſary to be attained, in order to arrive at them. He perceives plainly, that his Appetite to Spiritual Things abates, in proportion as his ſenſual Appetite is indulged and encouraged; and that Carnal Deſires kill not only the Deſire, but even the Power of taſting Purer Delights; and, on both theſe Accounts, therefore, flies too deep a Draught of all Earthly Enjoyments: *Having this Hope in him, he purifieth himſelf, even as He (i. e.* even as the Author and Revealer of this Hope) *is pure.* A SERM. I. 1 John iii. 3.

Second Inſtance, wherein we may be ſaid to live like thoſe who have their Hope in another Life, is, if we bear the Uneaſineſſes that befal us here, with Conſtancy and Patience; as knowing that, tho' our Paſſage through this World ſhould be rough and troubleſome, yet the Trouble will be but ſhort, and the Reſt and Contentment we ſhall find at

SERM. I. the End, will be an ample Recompence for all the little Inconveniences we meet with, in our way towards it. We muſt not expect, that our Journey through the ſeveral Stages of this Life ſhould be all ſmooth and even; or, that we ſhould perform it wholly without Diſaſters, Ill Accidents and Hindrances. While we live in this World, where Good and Bad Men are blended together, and where there is alſo a Mixture of Good and Evil wiſely diſtributed by God, to ſerve the Ends of his Providence; we are not to wonder, if we are moleſted by the One, as well as benefited by the Other. 'Tis our preſent Lot and Condition, to be ſubject to ſuch Caſualties; which, therefore, as they ought not to ſurpriſe, ſo much leſs ſhould they deject us: nor can they, if we look forward, and entertain ourſelves with the Proſpect of that Happineſs to which we are haſtening; and at which when we arrive, even the Remembrance of the Difficulties, we now undergo, will contribute to enhance our Pleaſure.

Indeed,

Indeed, while we are in the Fleſh, we cannot be utterly inſenſible of the Afflictions that befal us: what is in itſelf harſh and ungrateful, muſt needs make harſh and ungrateful Impreſſions upon us. And therefore, to pretend to be perfectly eaſy under any great Calamity of Life, muſt be the Effect either of Hypocriſy, or Stupidity. However, tho' it be not in our Power to make an Affliction no Affliction; yet it is certainly in our Power to take off the Edge, and leſſen the Weight of it, by a full and ſteddy View of thoſe Divine Joys that are prepared for us in another State, which ſhall ſhortly begin, and never end: We may ſay, and think with St. *Paul, I reckon that the Sufferings of this preſent Life are not worthy to be compared with the Glory that ſhall be revealed.* And thus ſaying, and thinking, we may bear the heavieſt Load that can be laid upon us, with Contentedneſs, at leaſt, if not with Chearfulneſs. A SERM. I. Rom. viii. 18.

Third Inſtance of our living like thoſe that have their Hope in another Life, is, if we always take the Account of a Future

SERM. I. State into our Schemes and Reaſonings about the Concerns of this World; and form our Judgments about the Worth, or Emptineſs of things here, according as they are, or are not of Uſe, in relation to what is to come after.

He who ſojourns in a foreign Country, refers what he ſees and hears Abroad, to the State of things at Home; with that View he makes all his Reflexions, and Enquiries; and by that Meaſure he judges of every thing which befalls himſelf, or others, in his Travels. This Pattern ſhould be our Guide, in our preſent State of Pilgrimage; wherein we often miſinterpret the Events of Providence, and make a wrong uſe of them, by attending to the Maxims of this Life only; and ſo thinking of the World, which we are now in, and of the Affairs of it, as if both That, and They, and We had no manner of Relation to another: Whereas in truth, what we ſee is in Order only to what we do not ſee; and both theſe States, therefore, muſt be joined, and conſidered together, if we intend to reflect

flect wiſely and juſtly on preſent Appear- SERM.
ances; for as *no Man knoweth Love,* I.
or Hatred; ſo neither can he diſcern
Good, or Evil, purely *by what is before him.* Eccleſ. ix. 1.

We, perhaps, when we ſee Vice remarkably Proſperous, or Virtue in deep Diſtreſs; when a Man, who is, and does Good to Mankind, happens to be cut off in the Vigour of his Strength, and in the midſt of his innocent Enjoyments; whilſt *the Wicked grow Old, yea are mighty in Power,* * *and come to their Grave in a full Age, like as a Shock of Corn cometh in, in his Seaſon:* We, I ſay, in ſuch Caſes, are ready to cry out of an unequal Management, and to blame the Divine Adminiſtration; whereas, if we conſidered, that there is another State after this, wherein all theſe ſeeming Irregularities may be ſet right; and that, in the mean time they are of uſe to diſtinguiſh the Sound from the Falſe Believer, to exerciſe the Faith of good Men, and, by that Means, entitle them to a greater Reward; This one Conſideration

* Job xxi. 7. Job v. 26.

SERM. I. would make all our Murmurs ceaſe, and all thoſe fancied Difficulties vaniſh.

Many other Inſtances, like theſe, there are, wherein, I ſay, we ſhall never be able to give ourſelves a Satisfactory Account of the Divine Conduct, as it appears to us at preſent, without drawing our Arguments and Reflexions from a future State, and forming ſuch a Scheme of things, as ſhall at once take in both Time and Eternity. We may, in the

Fourth place, be ſaid to live like thoſe that place their Hope in another World; when we have, in a great meaſure, conquered our Dread of Death, and our unreaſonable Love of Life, and are even prepared, and willing to be diſſolved, and to be with *Chriſt*, as ſoon as ever he thinks fit to call us. Till we have wrought ourſelves up into this Degree of Chriſtian Indifference, we are in *Bondage*; we cannot ſo well be ſaid to have our Hope, as our Fear in another Life, while we are mighty loth and unwilling to part with This, for the ſake of it.

Not

Not that it is in the Power of Human Nature without extraordinary Degrees of Divine Grace, to look Death in the Face, unconcerned; or to throw off Life with the ſame Eaſe, as one doth a Garment, upon going to Reſt: Theſe are Heroic Heights of Virtue; attained but by few, and matter of ſtrict Duty to none. However, it is poſſible for all of us to leſſen our Natural Fears of this kind, by Religious Conſiderations; by a firm Belief of, and a frequent Meditation upon thoſe Joys that ſhall be revealed, to raiſe ourſelves up into a Contempt of preſent Satisfactions, and into a Reſolution of ſubmitting ourſelves, if not joyfully, yet meekly, and calmly, to the Sentence of Death, whenever it ſhall pleaſe God to inflict it upon us. This, I ſay, is a very practicable Degree of Chriſtian Magnanimity and Courage; and it is both the Duty and the Intereſt of every good Chriſtian to attain it. Which we ſhall be the better enabled to do, if, in the SERM. I.

Fifth and laſt place, We make a proper Uſe of ſuch Opportunities as theſe, and

SERM. I. and of all other Seaſons of Serious Reflexion, which are afforded us, in order to fix in our Minds a lively and vigorous Senſe of the things of another World. They are under the Diſadvantage of being Diſtant; and, therefore, operate but faintly upon us. To remedy this Inconveniency, we muſt frequently revolve within ourſelves their Certainty, and great Importance; ſo as to bring them near, and make them familiar to us: till they become a conſtant and ready Principle of Action, which we can have recourſe to upon all Occaſions.

If we really live under the Hope of future Happineſs, we ſhall be apt to taſte it by way of Anticipation and Fore-Thought; an Image of it will meet our Minds often, and ſtay for ſome time there, as all pleaſing Expectations do; and that, in proportion to the Pleaſure we take in them. I appeal to you, if it be not ſo in your Temporal Affairs. Hath any of you a great Intereſt at Stake in a far-diſtant Part of the World? hath he ventured a good Share of his Fortune thither?

and may reaſonably hope for a vaſt and exceeding Return? His Thoughts will be often employed on this Subject; and, the nearer the time of his Expectation approacheth, the more he will think of it; for, *where his Treaſure is, there will his Heart alſo* moſt certainly *be.* Now, our Spiritual Intereſts, and the great Concernments of a Future State would, doubtleſs, recur as often to our Minds, and affect them as deeply, if we were but as much in earneſt in our Purſuit of them; and therefore, we may take it for granted, that we are not ſo diſpoſed as we ought to be towards them, if we can forget them for any long time, or reflect on them with Indifference and Coldneſs. SERM. I. Luke xii. 34.

That this may not be the caſe, it will, I ſay, be neceſſary for us to take Set times of meditating on what is future, and of making it by that means, as it were, preſent to us: It muſt be our ſolemn Buſineſs and Endeavour, at fit Seaſons, to turn the Stream of our Thoughts from Earthly, towards Divine Objects; to retire from the Hurry and Noiſe of this World,

SERM. I. World, in order to entertain ourſelves with the Proſpect of another.

This is the proper Uſe we are particularly to make of the preſent ſad Solemnity; and thus, therefore, I have endeavoured to employ it. Nor will it be unſuitable to that Deſign, if I cloſe theſe Reflexions with ſome Account of the Perſon deceaſed, who really lived like one that had his Hope in another Life; a Life, which he hath now entered upon, having exchanged Hope for Sight, Deſire for Enjoyment.

I know, ſuch Accounts are looked upon as a Tribute, due to the Memory of thoſe only who have moved in a high Sphere, and have out-ſhone the reſt of the World by their Rank, as well as their Virtues. However, the Characters of Men placed in lower Stations of Life, tho' leſs uſually inſiſted upon, are yet more uſeful; as being imitable by greater Numbers, and not ſo liable to be ſuſpected of Flattery, or Deſign. Several of this Auditory were, perhaps, entire Strangers to the Perſon, whoſe Death we now lament; and the greateſt

greateſt part of you, who were not, had, for that Reaſon, ſo juſt an Eſteem of him, that it will not be unwelcome to you, I preſume, to be put in Mind of thoſe good Qualities which you obſerved in him. And therefore, I ſhall, in as few Words as I can, compriſe, what *Twenty* Years Experience hath enabled me juſtly to ſay of him. SERM. I.

He was a ſerious ſincere Chriſtian; of an Innocent, Irreproachable, nay, Exemplary Life; which was led, not only at a great Diſtance from any foul Vice, but alſo in the Even and Uniform Practice of many Virtues; ſuch as were ſuitable to a Life of great Application and Buſineſs, ſuch as became and adorned the State and Profeſſion to which it pleaſed God to call him.

He highly valued, and heartily loved that Church wherein he was baptiſed, and educated; of which he gave the beſt Proofs, by being a conſtant Frequenter of its Worſhip, and, in the latter Part of his Life, a never-failing Monthly Communicant; I add alſo, and by adhering ſteddily,

SERM. I. ſteddily to its Intereſt; two things which ought never to be ſeparated!

Nor was his Attendance on Divine Offices a matter of Formality and Cuſtom, but of Conſcience; as appeared by his compoſed and ſerious Behaviour, during the Service. It was ſuch, as ſhewed him to be in earneſt, and truly affected with what he was doing.

His Religion did not ſpend itſelf all in Public; the Private Duties of the Cloſet were equally his Care; with theſe he began each Morning, and to theſe he repaired, as often as he entered upon any Buſineſs of Conſequence (I ſpeak knowingly;) and his Family were every Evening ſummoned by him to Common Devotions; and in theſe too, his Regard for the Public Service of the Church appeared; for they were expreſſed always in her Language.

Indeed, he was a very ſingular Inſtance of all thoſe Domeſtic Virtues that relate to the good and diſcreet Government of a Family. He had great natural Prudence, which Experience had much improved; he

he was of a ſweet Temper; and a mighty Lover of Regularity and Order: and, by the happy Mixture of theſe good Qualities, managed all his Affairs (particularly thoſe within Doors) with the utmoſt Exactneſs; and yet, with as much Quiet and Eaſe, to himſelf, and others, as was poſſible. SERM. I.

Thoſe about him grew inſenſibly Active and Induſtrious by his Example, and Encouragement; and he had ſuch a gentle Method of reproving their Faults, that they were not ſo much afraid, as aſhamed to repeat them. He took the ſureſt way to be obeyed, by being loved, and reſpected; for he was free from any of thoſe rough, ungovernable Paſſions, which hurry Men on, to ſay, and do very hard, or offenſive things. He had indeed a certain Quickneſs of Apprehenſion, which inclined him a little to kindle into the firſt Motions of Anger, upon ſome particular Occaſions: but this Part of his Diſpoſition he had ſo far conquered, that, for a long time before he died, no one, who had occaſion to receive his Orders, did, I believe,

SERM. I. lieve, hear an intemperate, or harſh Word proceed from him; or ſee any thing in his Behaviour, that betrayed any miſbecoming Degree of inward Concern.

He took care to ſeaſon the Minds of his Servants with religious Inſtructions; and, for that End, did himſelf often read uſeful Diſcourſes to them, on the Lord's Day, of which he was always a very ſtrict and ſolemn Obſerver. And what they thus learned from him in one way, they did not unlearn again, in another: for he was a Man, not only ſincerely Pious, but of the niceſt Sobriety and Temperance, and remarkably punctual and juſt in all his Dealings with others. I ſee many Authentic Witneſſes of this particular Branch of his Character.

He abounded in all the trueſt Signs of an affectionate Tenderneſs towards his Wife and Children; and yet did ſo prudently moderate and temper his Paſſions of this kind, as that none of them got the better of his Reaſon, or made him wanting in any of the other Offices of Life, which it behoved, or became him

to

to perform: And therefore, tho' he appeared to reliſh theſe Bleſſings as much as any Man; yet he bore the Loſs of them, when it happened, with great Compoſure and Evenneſs of Mind. SERM. I.

He did alſo in a very juſt and fitting manner, proportion his Reſpects to all others that were any ways related to him, either by Blood, or Affinity; and was very obſervant of ſome of them, even where he could not be determined by any Views of Intereſt, and had manifeſtly no other Obligations, but thoſe of Duty and Decency, to ſway him.

In what manner he lived with thoſe who were of his Neighbourhood and Acquaintance, how obliging his Carriage was to them, what kind Offices he did, and was always ready to do them, I forbear particularly to ſay; not that I judge it a ſlight, but becauſe I take it to be a confeſſed Part of his Character, which even his Enemies (if there were any ſuch) cannot but allow: for, however, in Matters where his Judgment led him to oppoſe Men, on a public Account, he would do it vigorouſly and heartily; yet

SERM. I. the Oppoſition ended there, without ſowring his private Converſation; which was, (to uſe the Words of a great Writer) ſoft and eaſy, as his Principles were ſtubborn.

In a word, whether we conſider him as an Huſband, a Parent, a Maſter, Relation, or Neighbour; his Character was, in all theſe Reſpects, highly fit to be recommended to Men; and, I verily think, as complete as any that ever fell under my Obſervation.

And all this Religion and Virtue ſat eaſily, naturally, and gracefully upon him; without any of that Stiffneſs and Conſtraint, any of thoſe forbidding Appearances, which ſometimes diſparage the Actions of Men ſincerely Pious, and hinder real Goodneſs from ſpreading its Intereſt far, and wide, into the Hearts of Beholders.

There was not the leaſt Tang of Religious (which is indeed the worſt ſort of) Affectation in any thing he ſaid, or did; nor any Endeavours to recommend himſelf to others, by appearing to be even what he really was: He was faulty on the other Side, being led, by an Exceſs of

Modeſty, to conceal (as much as might be) ſome of his chief Virtues; which therefore were ſcarce known to any but thoſe who very nearly obſerved him, tho' every Day of his Life almoſt was a Witneſs to the Practice of them. SERM. I.

I need not ſay, how perfect a Maſter he was of all the Buſineſs of that uſeful Profeſſion, wherein he had engaged himſelf: You know it well; and the great Succeſs his Endeavours met with ſufficiently proves it. Nor could the Event well be otherwiſe: for his Natural Abilities were very good, and his Induſtry exceeding great, and the Evenneſs, and Probity of his Temper not inferior to either of them.

Beſides, he had one peculiar Felicity, (which carried in it ſome Reſemblance of a great Chriſtian Perfection) that he was intirely contented and pleaſed with his Lot; loving his Employment for its own ſake, (as he hath often ſaid) and ſo, as to be willing to ſpend the reſt of his Life in it, tho' he were not (if that could be ſuppoſed) to reap any further Advantages from it.

Not but that the Powers of his Mind were equal to much greater Taſks; and

SERM. I. therefore when, in his later Years, he was called up to ſome Public Offices and Stations, he diſtinguiſhed himſelf in all of them by his Penetration, and Dexterity in the Diſpatch of that Buſineſs which belonged to them, by a winning Behaviour, and ſome Degree even of a ſmooth and popular Eloquence, which Nature gave him. But his own Inclinations were rather to confine himſelf to his own Buſineſs, and be ſerviceable to Religion and Learning, in the way to which God's Providence had ſeemed more particularly to direct him, and in which it had ſo remarkably bleſſed him.

When Riches flowed in upon him, they made no Change in his Mind, or Manner of Living. This may be imputed to an eager Deſire of heaping up Wealth; but it was really owing to another Principle: He had a great Indifference to the Pleaſures of Life, and an Averſion to the Pomps of it; and therefore his Appetites being no ways increaſed by his Fortune, he had no Occaſion to enlarge the Scene of his Enjoyments.

He

He was ſo far from overvaluing any of the Appendages of Life, that the Thoughts even of Life itſelf did not ſeem to affect him. Of its Loſs he ſpake often, in full Health, with great Unconcern; and, when his late Diſtemper attacked him (which, from the Beginning, he judged Fatal) after the firſt Surpriſe of that ſad Stroke was over, he ſubmitted to it with great Meekneſs, and Reſignation, as became a good Man, and a good Chriſtian. SERM. I.

Though he had a long Illneſs (conſidering the great Heat with which it raged) yet his Intervals of Senſe being few, and ſhort, left but little Room for the Offices of Devotion; at which he was the leſs concerned, becauſe (as he himſelf then ſaid) he had not been wanting in thoſe Duties, while he had Strength to perform them. Indeed, on the Lord's Day which immediately preceded this Illneſs, he had received the Sacrament; and was, therefore (we have Reaſon to believe) *when the Maſter of the Houſe* ſoon afterwards *came*, prepared and ready to receive him.

As the Bleſſings of God upon his honeſt Induſtry had been great, ſo he was

SERM. I. not without Intentions of making ſuitable Returns to him, in Acts of Mercy, and Charity. Something of this kind he hath taken care of in his Will, drawn up at a time, while his Family was as numerous as it is now, and his Circumſtances not ſo plentiful. One part of the Benefactions, there directed, was worthy of him; being the Expreſſion of a generous and grateful Mind towards the *Perſons* who had moſt *obliged* him; and of a pious regard to the *Place* of his *Education*. More he would probably have done, had not the Diſeaſe, of which he died, ſeized him with that Violence, as to render him incapable of Executing whatever of this kind his Heart might have intended.

He is now gone, and his Works have followed him: Let us imitate his Example, that, when We alſo depart this Life we may ſhare his Heavenly Reward, and be as well ſpoken of by thoſe who ſurvive Us!

Now to God the Father, the Son, and the Holy Ghoſt, be aſcribed all Majeſty, Might, and Glory, now, and for ever. Amen.

A Stand-

A Standing Revelation, the beſt Means of Conviction.

A

SERMON

Preached before Her

MAJESTY

AT

St. JAMES's Chapel,

On *Sunday, October* 28, 1705.

Being the Feſtival of St. SIMON and St. JUDE.

LUKE xvi. 31.

If they hear not Moſes *and the Prophets, neither will they be perſuaded, though one roſe from the Dead.*

THE Happieſt of Mankind are often ſubject to this great Infirmity, That, overlooking thoſe ſolid Bleſſings which they already have, they ſet their SERM. II.

SERM. II. Hearts upon ſomewhat which they want; ſome untried Pleaſure, or Advantage, which if they could but taſte, if they could but obtain, they ſhould then be certainly and completely bleſt. And yet, no ſooner have they climbed that Hill, which thus determines their View at a Diſtance, but a new Proſpect is opened to them, and they find themſelves as far removed from the imaginary Point of Happineſs, as ever.

In like manner, the Standing Evidences of the Truth of the Goſpel, though in themſelves moſt firm, ſolid, and ſatisfying, yet make but faint Impreſſions on the Minds of many Chriſtians; who, after all the old Miracles done by our Saviour and his Apoſtles, are ſtill ready to demand new ones; to deſire, that ſome Special Proof ſhould be given, ſome Extraordinary Application made, to Them in particular: And then, they would reſign all their Scruples, believe without Doubt, and obey without Reſerve. Thus do the *Ungodly reaſon with themſelves, but not aright*, as the Lips of Truth have aſſured

aſſured us: For, *If they hear not* Moſes *and the Prophets, neither will they be perſuaded, though one roſe from the Dead.* SERM. II.

The Aſſertion is our Saviour's, though uttered by him in the Perſon of *Abraham*, the Father of the Faithful; who, on the Account of that Character, is very fitly introduced, in the Parable concerning the Rich Man and *Lazarus*, declaring, what Arguments and Motives are moſt likely to produce in Men that firm, unſhaken Faith in God, of which he himſelf was ſo illuſtrious a Pattern.

The Parable was intended againſt the Voluptuaries of that Time (ſuch as One of the Apoſtles of this Day, St. *Jude*, deſcribes throughout his Epiſtle;) Men, who notwithſtanding they profeſſed themſelves *Jews*, lived like *Heathens*, diſſolutely, without regarding any of the Rules, or Reſtraints of Religion, made the beſt of this World, and had no Hopes, no Thoughts of another. Senſual Wits they were, who, 'tis probable, took Pleaſure in ridiculing the Notion of a Life to come, and ſaying ſcornfully of it, that it was a Dark

SERM. II. Dark inviſible State, of which they knew nothing, and could not eaſily believe much, till they had ſome more Authentic Accounts of it, than as yet had been given them. Might they indeed receive News from thence, by an Hand that was to be relied on; would any of their old Companions in Vice, who had made the ſad Experiment, be ſo kind as to return and certify them of what he had learnt, they ſhould readily give up their Aſſent to ſo Commanding an Evidence, and ſuit their Practices to that Perſuaſion: But till they ſaw ſomewhat of this Nature done, they deſired to be excuſed.

To confute theſe vain Reaſonings and Pretences, our Saviour made uſe of that inſtructive and affecting Parable, which concludes with the Words I have read to you. I need not lay before you the ſeveral Circumſtances of that Parable: It is ſufficient, if I put you in mind, how, towards the Cloſe of it, the Rich Man is repreſented, lifting up his Eyes from the Place of Puniſhment allotted to him in the other World, diſcerning *Abraham* afar off, and *Lazarus*

Lazarus together with him in Glory; and making this Requeſt, among others, to the bleſſed Patriarch, that he would pleaſe to ſend *Lazarus* to his five Brethren, now alive, in order to *teſtify unto them, leſt they alſo* (ſays he) *come into this Place of Torment.* A Requeſt, very fitly addreſſed to *Abraham*, the Father of the *Jewiſh* Nation, on the Account both of his great Familiarity and Friendſhip * with God, which might enable him; and his known Character of Compaſſion and Tenderneſs †, which would incline him to perform it. Nevertheleſs, *Abraham*, inſtead of indulging the Supplicant in his Deſire of now Evidence, refers him to That, which his Brethren already had; *They have* Moſes *and the Prophets, let them hear them:* They have *Moſes* and the *Prophets*, whom God, for my Sake, and in Virtue of the Covenant made with Me, and my Seed, ſent to their Forefathers, and by whom he revealed his Own Will, and their Duty in a more ample Manner, than it had been declared to any of my Deſcendants before them. This

SERM. II.

* 2 Chron. xx. 7.

† Iſ. xli. 8. Ja. ii. 23. Gen. xviii. 23, &c.

Standing

SERM. II. Standing Revelation, which They (and which none but they, and the reſt of my Seed) enjoy, was atteſted in the moſt Solemn, Authentic, and Credible Manner; and is ſufficient to influence their Faith and Practice, if they do but attend to it; *They have* Moſes *and the Prophets, let them hear Them.* Not ſatisfied with this Anſwer, the tormented Perſon renews his Interceſſion, with the ſame Freedom that the *Patriarch* himſelf had once uſed in behalf of the *Sodomites*; repreſenting further to *Abraham*, That the Means of Conviction, which his Brethren enjoyed, though ſufficient, yet not having prevailed, it would be great Charity to try Others; and that the Expedient now propoſed, could not fail of Succeſs: *Nay, Father* Abraham, *but if one went unto them from the Dead, they will repent.* He thought ſo, but *Abraham* knew otherwiſe; and therefore ſhuts up the Diſcourſe with this full and final Reſolution of the Caſe, That, *If they heard not* Moſes *and the Prophets, neither would they be perſuaded, though one roſe from the*

Dead. The Meaning of which Words, when caſt into a General Propoſition, is, that "They, who are not induced to Be- "lieve and Live as they ought to do, by "thoſe Diſcoveries which God hath made, "and thoſe Commands which he hath gi- "ven to them in Scripture; would ſtand "out againſt any Evidence, any Applica- "tion whatſoever; even that of a Meſ- "ſenger, ſent Expreſs from the other "World, to inform, and reclaim them." SERM. II.

This is, I confeſs, a very ſurprizing Truth, and not likely to be entertained readily, upon the firſt Propoſal. That I may, therefore, ſet it in as clear a Light as is poſſible, I ſhall endeavour, in what follows:

I. To State and Limit the due Extent of it.

II. To confirm the Truth, ſo ſtated, by various Arguments and Reflexions. After which, I ſhall,

III. Deduce ſome Inferences from it.

As

SERM. II. As to the Extent of this Aſſertion, we may obſerve,

I. *Firſt*, That it is evidently to be underſtood of ſuch Perſons only, as are placed in the ſame Circumſtances with the *five Brethren* in the Parable; ſuch, conſequently, as have been born, where the True Religion is profeſſed, and bred up in the Belief of it; have had all the early Prejudices of Education on the Side of Truth, and all manner of Opportunities and Advantages towards acquainting themſelves with the Grounds of it; and yet, notwithſtanding all theſe Advantages, have ſhut their Eyes againſt it, and withſtood its Force. For, as to others, who have lived under the Guidance of Reaſon alone, without the Aſſiſtance of Supernatural Light, it is highly probable, that tho' *Moſes* and the Prophets, [the Tenor of a Divine Revelation] when firſt propoſed to them, ſhould not; yet Miracles, or a Meſſage from the Dead, would perſuade them; according to what is elſewhere laid down by our Saviour, That, *If the mighty Works,*

Matt. xi. 21.

Works, which were done in Chorazin *and* Bethſaida, *had been done in* Tyre *and* Sidon, *they would have repented in Sackcloth and Aſhes.* SERM. II.

Secondly, Neither is the Aſſertion to be rigorouſly extended to All thoſe, who have been educated under the Influence of a Divine Revelation, and yet lived in Oppoſition to the Rules of it: For there is great Reaſon to believe, that there are many Perſons, who, through the Heat of their Luſts and Paſſions, through the Contagion of Ill Example, or too deep an Immerſion in the Affairs of Life, ſwerve exceedingly from the Rules of their Holy Faith; and yet would, upon ſuch an extraordinary Warning as is mentioned in the Text, be brought to comply with them. But this Truth is pointed chiefly, if not ſolely, upon Sinners of the firſt Rate, who have caſt off all Regard for Piety and Goodneſs; have ſet up for a Life of Senſe, and are Wicked by Principle; for ſuch likewiſe thoſe *Five Brethren* were; they lived in the ſame Degree of Luxury and Uncharitableneſs, as their dead

SERM. II. dead Brother had done; they *heard not* Moſes *and the Prophets*, believed nothing of Religion, of its Threatenings, or its Promiſes; looked upon all Revelation as a Cheat, and all Pretenders to it, as Impoſtors. Of ſuch as theſe we may ſuppoſe the Text to affirm, that even a Meſſage from the Dead would not be ſufficient to reclaim them. We may obſerve,

Thirdly, That even of theſe profligate Creatures themſelves it is not ſaid, That ſo aſtoniſhing a Scene would make no manner of Impreſſion, would have no preſent Influence upon them; but only, That it would not produce a laſting Effect, nor work an entire Converſion. It is certain, that they would be very much rouſed and awakened by ſuch a Sight; but they would not, however, be convinced, and reformed; ἐὰν μὴ πεισθήσονται, ſays the Original; an Expreſſion of ſome Force, which our *Engliſh* Tranſlation doth not fully reach, and which plainly ſignifies, that they would not be ſo far wrought upon, as to change their whole Mind, and Courſe of Life, and become New Creatures.

Regard

Regard being had to theſe ſeveral Re- SERM.
ſtrictions, the Doctrine of the Text may, II.
I think, be more full repreſented to you
after this Manner: "That where Men
"have been brought up in the firm Be-
"lief of a Divine Revelation, and have
"afterwards ſhaken it off, have reaſoned
"themſelves not only into a Diſbelief,
"but a Contempt of it, and given them-
"ſelves up to *commit Iniquity with Greedi-*
"*neſs*; in ſuch a caſe, the ſtanding Or-
"dinary Means of Conviction failing
"to influence them, it is not to be ex-
"pected, that any extraordinary Means,
"of what kind ſoever, ſhould be able to
"do it; no, not though One ſhould come
"from the Dead, on Purpoſe to warn
"them of their Danger. For, however
"ſuch a Meſſage might ſtartle and amaze
"them at the firſt, might for a while put
"new Thoughts, new Reſolutions into
"them; yet it would work no Total
"Change: They, who were abſolute
"Infidels before ſuch a Meſſage, would,
"in all Probability, continue Infidels
"ſtill."

SERM. II. Which Truth, thus largely explained and ſtated, I proceed now, under my

II. *Second* general Head, to confirm, by various Arguments and Reflexions. And

Firſt, We will ſuppoſe, that ſuch a Meſſage from the Dead, as That, for which the Rich Man here intercedes, is really in itſelf an Argument of greater Strength and Force to perſuade a Sinner out of the Error of his Ways, than any Standing Revelation, however ſo well atteſted and confirmed: I will ſhew, nevertheleſs, that it would not be complyed with. Becauſe

1ſt, It is not for want of Strength, that the Standing Ordinary Ways of Proof are rejected, but for want of Sincerity and a diſintereſted Mind in thoſe to whom they are propoſed; and the ſame want of Sincerity, the ſame Adheſion to Vice, and Averſion from Goodneſs, will be equally a Reaſon for their Rejecting any Proof whatſoever. The Evidence they had before, was enough, amply enough to convince them; but they were reſolved not to be convinced: And to Thoſe, who are reſolved not to be convinced, all Motives,

all

All Arguments are equal. He that ſhuts his Eyes againſt a ſmall Light, on Purpoſe to avoid the Sight of ſomewhat that diſpleaſes him, would (for the ſame Reaſon) ſhut them alſo againſt the Sun itſelf; and not be brought to ſee that, which he had no mind to ſee, let it be placed in never ſo clear a Light, and never ſo near him. The Truth is, ſuch a Man underſtands by his Will; and believes a Thing True, or Falſe, merely as it agrees, or diſagrees with a Violent Inclination: And therefore, whilſt that Inclination laſts in its Strength, he diſcerns nothing of the different Degrees of Evidence, nor diſtinguiſheth at all between a Weak Motive and a Strong one. But, SERM. II.

2*dly*, A Motive, however ſtronger in itſelf than Another, may yet make a weaker Impreſſion, when employed, after that the Motive of leſs, though ſufficient, Strength hath been already reſiſted. For the Mind doth, by every Degree of affected Unbelief, contract more and more of a general Indiſpoſition towards Believing: So that ſuch a Proof, as would

SERM. II. have been closed with certainty at the first, shall be set aside easily afterwards; when a Man hath been used to dispute himself out of plain Truths, and to go against the Light of his own Understanding. 'Tis in Infidelity, as in a vicious Course of Life; a sturdy, hardened Sinner shall advance to the utmost Pitch of Impiety with less Difficulty, less Reluctance of Mind, than perhaps he took the first Steps in Wickedness, whilst his Conscience was yet Vigilant and Tender. Should therefore the Evidence of one arising from the Dead, be in itself more powerful than that of the Standing Gospel-Proofs, yet, we see, it would operate as little, or less than they, upon a Person who had beforehand rejected those Proofs. Nay,

3*dly*, The peculiar Strength of the Motive may of itself, perhaps, contribute to frustrate the Efficacy of it; rendering it liable to be suspected by him to whom it is addressed. He is conscious, how little he hath deserved so Extraordinary a Privilege; how much rather he hath deserved to have the Ordinary Means of Grace with-

withdrawn, which he hath ſo long baffled and defied: And he will, therefore, as ſoon as his firſt Surpriſe is over, juſtly begin to wonder, how ſuch a Favour came to be beſtowed on him; why God ſhould, for his Sake, do what was never before done, ſince the Foundations of the World were laid; ſhould reverſe the Laws of Nature merely to produce an Effect, which tends rather to ſpread the Intereſts of Irreligion, than to ſtop the Growth of it; which encourages Men to be as vicious as they can, in order to qualify themſelves for God's greateſt Indulgences and Mercies: For that (he well knows) is his only Qualification. He will conclude therefore, That there muſt have been ſome Miſtake; or Deluſion in the Matter. It might be a mere Dream which he ſaw, the Imagery of a melancholic Fancy; ſuch as now and then preſents itſelf to muſing, thoughtful Men, when their Spirits are low, and the Spleen hath gotten Poſſeſſion of them; and ſuch as they miſtake at that Time for a Reality, though they are afterwards ſatisfied, that it

SERM. II.

SERM. II. had no Exiſtence any where, but in their Own diſordered Imagination.

Or, if he cannot help Believing, that ſuch things he ſaw and heard, he may ſtill have room to believe, That what this Airy Phantom ſaid, is not abſolutely to be relied on: For it might be one of thoſe Ill-natured Beings, who are at Enmity with Mankind, and do, therefore, take Pleaſure in diſturbing and perplexing their Minds, and filling them with vain and groundleſs Terrors. Or it might, after all, be one of his jocund Unbelieving Acquaintance [now alive,] dreſſed up in ſuch a Form, and acting ſuch a Part, on Purpoſe to get the Advantage of his Credulity, and to expoſe him.

But whoever, or whatever it was, 'tis not conceivable that it ſhould be indeed that very Perſon, whoſe Shape and Voice it aſſumed: For if there be any ſuch thing as Hell, he is certainly tormented in the Flames of it. And while he is ſo, can it be imagined that he ſhould either be enough at Eaſe, or have Concern and Compaſſion enough for his ſurviving Friends, to

to contrive ſuch Expedients for their Re- SERM.
covery? And by that Means defeat himſelf 11.
of the Pleaſure he may one Day hope for
in their Company? Damned Spirits do not, ſurely, uſe to entertain ſuch charitable Deſigns: They muſt needs be all Envy, Deſpair, and Rage; and have ſo much of a Diabolical Nature in them, as to wiſh rather, that all Men ſhould ſhare, than endeavour that any ſhould eſcape, their Torments.

For theſe, and many other Reaſons, which the Evil Spirit, who is ever ready to aſſiſt Men's Doubts on theſe Occaſions, will be ſure to infuſe, he'll ſuſpend his Judgment of this ſtrange Event a while, till he hath conſidered further of it. In the mean time, during this Suſpenſe, the Heat of the Impreſſion abates, and that of his Luſts and Paſſions returns; and then 'tis Odds but the Scale turns at laſt on Nature's Side, and the Evidence of one or two Senſes gives Way to the united Bent and Tendency of all the five. Eſpecially, if it be conſidered,

SERM. II.

4*thly*, How far theſe Suſpicions of his will be improved and heightened by the Raillery and Laughter, he will be ſure to meet with, on this Head, from his old Friends and Companions. We may imagine, what Reception they would give to ſuch a Story, and the Teller of it; how many pleaſant and gay Things they would ſay on this Occaſion: Which will have ſo much the keener Edge, in the preſent Caſe, becauſe they are turned upon One, who, 'tis probable, hath taken the like Liberties before; hath himſelf laughed with them on this very Suppoſition as loudly, and ridiculed ſuch *Idle Tales*, as heartily as any Man. They will be ſure, therefore, to put him in mind of his own waking Thoughts, ere theſe Dreams had as yet made their Impreſſion on his Fancy, and to encounter him with thoſe Reaſonings, and that Scorn, with which he uſed to encounter others, on the like Occaſions; till they have made him aſhamed firſt to Vouch the Truth of the Relation, and afterwards even to Credit it. For, when a Man is ſurrounded on all Sides with Oppoſition

ſition and Contempt for believing, what he himſelf would not have believed, upon the Relation of another; and what, for his Vices ſake, he paſſionately wiſhes he may not have Reaſon to believe; 'tis not hard to imagine, how he may be brought to give up the cleareſt Evidence, and ſuffer himſelf to be diſputed out of his Senſes. But if all theſe Engines fail of doing the Work; yet, SERM. II.

Laſtly, Time, and a Succeſſion of other Objects will bring it about. Every Day the Impreſſion loſes ſomewhat of its Force, and grows Weaker, till at length it comes to lie under the ſame Diſadvantage with the Standing Proofs of the Goſpel, that is, to be diſtant; and, accordingly, to operate alſo (as thoſe, and all other diſtant things do) but faintly upon careleſs unawakened Minds. They, who attend ſick Beds, will tell you, how often they have met with Caſes not unlike this; wherein Men, upon the near Approach of Death, have been rouzed up into ſuch a lively Senſe of their Guilt, ſuch a paſſionate degree of Concern and Remorſe, that, if ten thouſand Ghoſts had

SERM. II. had appeared to them, and Hell itſelf had been laid open flaming to their View, they ſcarce could have had a fuller Conviction, or a greater Dread of their Danger: and yet, no ſooner had their Diſtemper left them, but their good Thoughts and Reſolutions began to leave them too; till they had at laſt, perhaps, forgotten their firſt Fears and Agonies as much, as if they had never felt them; their ſolemn Vows and Promiſes as thoroughly, as if they had never made them. Thus, in all likelihood, would it be with a Libertine, who ſhould have a Viſit made to him from the other World: the firſt Horror and Aſtoniſhment it raiſed, would go off by Degrees, as new Thoughts, new Diverſions came on; it would be driven out by Buſineſs, or Pleaſure, or the various Accidents of Life, that might afterwards befal him; till, at laſt, he came, perhaps, to reflect upon it, with as much Indifference, as if it were a Story only, which he had heard, or read, and which he himſelf was no way concerned in.

Hitherto

Hitherto I have ſuppoſed, That the Evi- SERM.
dence of one riſen from the Dead, hath II.
really the Advantage, in point of Force and Efficacy, of any Standing Revelation, how well ſoever atteſted and confirmed; and, proceeding on that Suppoſition, I have endeavoured to ſhew, That ſuch Evidence, however in itſelf forcible, would certainly not be complyed with. But the Truth is, and, upon a fair Balance of the Advantages on either Side, it will appear, That the common Standing Rules of the Goſpel are a more probable and powerful Means of Conviction than any ſuch Meſſage, or Miracle: And that,

Firſt, For this plain Reaſon, Becauſe they include in them that very kind of Evidence, which is ſuppoſed to be ſo powerful; and do, withal, afford us ſeveral other Additional Proofs, of great Force and Clearneſs.

Among many Arguments, by which the Truth of our Religion is made out to us, This is but One, That the Promulgers of it, *Jeſus Chriſt*, and his Apoſtles, did that very thing which is required to be

SERM. II. be done; raiſed Men and Women from the Dead, not once only, but often, in an indiſputable Manner, and before many Witneſſes. St. *Peter* raiſed *Dorcas:* Our Saviour raiſed the Ruler's Daughter, the Widow's Son, and *Lazarus*; the firſt of theſe, when ſhe had juſt expired; the ſecond, as he was carried to the Grave on his Bier; and the third, after he had been ſome time buried. And having, by theſe gradual Advances, manifeſted his Divine Power; he at laſt exerted the higheſt, and moſt glorious Degree of it; and raiſed Himſelf alſo, by his own All-quickening Virtue, and according to his Own expreſs Prediction. We did not indeed ſee theſe things done; but we have ſuch authentic Accounts of them, that we can no more doubt of their Reality, than if we had actually ſeen them. For tho' no Evidence affects the Fancy ſo ſtrongly as that of Senſe; yet there is Other Evidence, which gives as full Satisfaction, and as clear a Conviction to our Reaſon; ſo that there are ſome diſtant Matters of Fact of the Truth of which we are as certain, as

we

we are of what happens before our Eyes; the concurring Accounts of many ſuch Witneſſes, as were every way qualified to inform us, and could have no Intereſt in deceiving us, and ſealed the Truth of their Teſtimony with their Blood, rendering it (*Morally*, as we ſpeak, or, as we might ſpeak) *Abſolutely* impoſſible that theſe things ſhall be falſe. And what can we ſay more for the Evidence that comes by the Senſes? for can any thing be more certain than That, which 'tis impoſſible ſhould not be true? And of this nature are many of thoſe Miraculous Facts, upon which the Truth of our Religion is founded; particularly, that moſt important Miracle of all, the Reſurrection of our Lord: It is ſo convincingly atteſted, by ſuch Perſons, with ſuch Circumſtances, that They, who give themſelves leiſure to conſider and weigh the Teſtimony, at what Diſtance ſoever they are placed from the Fact itſelf, cannot help cloſing with it; nor can they entertain any more Doubt of the *Reſurrection*, that they do of the *Crucifixion* of *Jeſus*. And therefore, I

SERM. II.

ſay,

SERM. II. ſay, if this Miracle of *Chriſt's* Riſing from the Dead *heretofore* be not ſufficient to convince a reſolved Libertine; neither would the Raiſing of one *now* from the Dead be ſufficient for that Purpoſe; ſince it would only be, the doing that over again which hath been done already, and of the Truth of which (all things conſidered) we have as much Reaſon to be ſatisfied, as if we ourſelves had ſtood by and ſeen it.

Thus, far the Old Standing Proofs of the Goſpel, and the New Miracle demanded, are (in Reality and right Reaſon) Equal; and ſhould therefore (reaſonably) have equal Influence and Effect. But there are alſo ſeveral other Acceſſary Proofs, by which the Truth of the Goſpel was further demonſtrated. It was atteſted by Miracles of all ſorts, done in great Variety and Number; by the viſible centering of all the Old Prophecies in the Perſon of *Chriſt*, and by the Completion of thoſe Prophecies ſince, which He himſelf uttered; by the Holy and Unblemiſhed Lives, the Exemplary Sufferings and Deaths of the

the Publiſhers of this Religion, and by the ſurpaſſing Excellence of that Heavenly Doctrine which they publiſhed; finally, by the miraculous Increaſe of the Profeſſors of Chriſtianity, without any viſible Grounds and Cauſes, and contrary to all Human Probability and Appearance. Now, if the Proof of a Future State, by an immediate Appearance of one from the Dead be (in truth, and at the bottom) but equal, to that ſingle Proof of Chriſtianity, taken from our Lord's Reſurrection; how much inferior muſt it be to theſe ſeveral Proofs United? And therefore, how little Probability is there, that He, who is not wrought upon by the one, would be convinced by the other? But I have not time to purſue this fruitful Head of Argument as far as it deſerves; by diſplaying, firſt, the General Evidences of our Religion, in all their Force and Brightneſs, and then, comparing them with That of a particular Apparition; and, by this means, Calculating, as it were, the ſeveral Degrees of Credibility and Conviction, by which the One ſurpaſſeth the Other. Such

SERM. II.

an

SERM. II. an Attempt would carry me beyond the Bounds of a ſingle Diſcourſe. I have Room only at preſent to ſuggeſt a General Reflexion or two, which may contribute to illuſtrate this Point; and proceed therefore to obſerve,

Secondly, Another great Advantage which the Standing Proofs of the Goſpel have over ſuch an Extraordinary Appearance; that this hath all its Force at once, upon the firſt Impreſſion, and is ever afterwards in a declining State; ſo that the longer it continues upon the Mind, and the oftener it is thought of, the more it loſes: Whereas Thoſe, on the contrary, gain Strength and Ground upon us by Degrees; and the more they are conſidered and weighed, the more they are approved.

There is a like Difference between the ways in which theſe ſeveral Proofs operate, as there is between the ſeveral Impreſſions made upon thoughtful Minds by the Works of Art, and Nature. The Works of Art, which are extremely nice and curious, ſtrike and ſurpriſe us moſt upon the firſt View;

View; but the better we are acquainted with them, the leſs we wonder at them: Whereas the Works of Nature will bear a Thouſand Views, and Reviews, and will ſtill appear new to us; the more frequently and narrowly we look into them, the more occaſion we ſhall have to admire their fine and ſubtle Texture, their Beauty, and Uſe, and excellent Contrivance. The ſame we may ſay of the Standing Evidences of the Goſpel; every time they are conſidered and inquired into, they gain upon ſincere unbyaſſed Minds, appear ſtill more reaſonable and ſatisfactory than before, and more worthy every way of that inimitable Power and Skill which wrought them: And, on that Account they are, doubtleſs, better contrived to work a rational, a deep, and durable Conviction in us, than thoſe aſtoniſhing Motives, which exert all their Force at once, upon the firſt Propoſal. An Argument, that is ſome time working its way into the Underſtanding, will at laſt take the ſurer hold of it; as thoſe Trees, which have the ſloweſt Growth, are, for that

SERM. II.

SERM. II. Reaſon, of the longeſt Continuance. To all which, we may add, in the

Third place; That, let the Evidence of ſuch a particular Miracle be never ſo bright and clear, yet it is ſtill but *Particular*; and muſt, therefore, want that kind of Force, that Degree of Influence, which accrues to a Standing *General* Proof, from its having been tryed and approved, and conſented to by Men of all Ranks and Capacities, of all Tempers and Intereſts, of all Ages and Nations. A wiſe Man is then beſt ſatisfied with his own Reaſonings and Perſuaſions, when he finds that wiſe and conſidering Men have in like Manner reaſoned, and been in like Manner perſuaded; that the ſame Argument, which weighs with him, has weighed with Thouſands, and Ten thouſand times ten thouſand before him; and is ſuch as hath borne down all Oppoſition, where-ever it hath been fairly propoſed, and calmly conſidered. Such a Reflexion, tho' it carries nothing perfectly deciſive in it, yet creates a mighty Confidence in his Breaſt, and ſtrengthens him much in his Opinion:

Where-

Whereas He, who is to be wrought upon by a ſpecial Miracle, hath no Helps, no Advantages of this kind toward clearing his Doubts, or ſupporting his Aſſurance. All the Force of the Motive lies entirely within itſelf; it receives no Collateral Strength from external Conſiderations; it wants thoſe Degrees of Credibility that ſpring from Authority, and concurring Opinions: which is one Reaſon why (as I told you) a Man is capable of being diſputed out of the Truth and Reality of ſuch a Matter of Fact, tho' he ſaw it with his Eyes. SERM. II.

This therefore is a further Advantage, which the Standing Proofs of a Revelation have over any occaſional Miracle; That, in the admitting ſuch Proofs, we do but fall in with the General Senſe and Perſuaſion of thoſe among whom we converſe: whereas we cannot affirm the Truth of ſuch a Miracle, without incurring the Scorn and Deriſion; at leaſt, not without running croſs to the Belief and Apprehenſion, of the reſt of Mankind; a Difficulty, which (as hath been already ſhewn) a mo-

SERM. II. deſt and good Man is ſcarce able, but a Man addicted to his Vices, is neither able nor willing, for the mere Sake of Truth, to encounter.

Let us lay theſe ſeveral Reflexions together, and we ſhall find, "That even a "Meſſage from the other World is not an "Argument of ſuch invincible Strength, "but it would be reſiſted by ſuch as had "before-hand reſiſted the General Proofs "of the Goſpel; and that our Saviour "therefore uttered no Paradox, but a "great, a clear, and certain Truth, when "he ſaid, That they who *hear not* Moſes "*and the Prophets, will not be per-* "*ſuaded, though one roſe from the Dead.*" From which Truth it is now Time, as my

III. *Third* General Head directs, to deduce the ſeveral *Inferences*, which I intended. And,

Firſt, We learn from hence, what is the true Uſe and End of Miracles: They are not private, but public Proofs; not Things to be done *in a Corner*, for the ſake of ſingle Perſons, but before Multitudes,

tudes, and in the Face of the Sun. Again, SERM. They are Signs to thoſe who believe not, II. not to thoſe who believe: I mean, that the Great, the Chief End of them is, to eſtabliſh the Truth of a New Revelation in thoſe Countries where, and at the Time, when, it is firſt promulged and propagated; not to confirm Men in the Belief of it, after it is ſufficiently eſtabliſhed. Miracles are the immediate Act of Omnipotence; and therefore, not to be employed, but where the Importance of the Occaſion requires them: much leſs are they to be employed, where they are neither requiſite, nor likely to ſucceed; as the Caſe is, where Perſons, who are not convinced by the Old Miracles, demand New ones. It follows from hence,

Secondly, That we have great Reaſon to look upon the high Pretenſions which the *Roman* Church makes to Miracles, as groundleſs, and to reject her Vain and Fabulous Accounts of them. Half the Saints, which have place in her peculiar Calendar, were, if you will believe Her, converted by Miracles: Apparitions, Viſions,

SERM. II. and Intercourſes of all kinds between the Dead and the Living, are the frequent and familiar Embelliſhments of thoſe pious Romances, her Legends; which exceed the Scripture it ſelf in Wonders, and do, indeed, by that Means, contradict the Doctrine and Deſign of it: for, where *Moſes* and the Prophets are received, there, a continued Succeſſion of Miracles is needleſs; and conſequently, not to be expected, believed, or pretended. It may be a

Third Uſe of what hath been ſaid, To take an Occaſion from thence of Conſidering, how *ſure the Foundation of God ſtandeth, [that foundation of the Apoſtles and Prophets, upon which the Church is built,* Jeſus Chriſt *himſelf being the Head Corner-Stone,* as the *Collect* for this Day ſpeaks;] how very Strong and Irrefragable the firſt Evidences of Chriſtianity needs muſt be, ſince they appear (both from Reaſon and Revelation) to be ſuch, as that They who reſiſted them, would reſiſt every thing beſides them. But this is ſufficiently underſtood from the whole

Tenor

Tenor of the preceding Argument: which inſtructs us alſo, in the SERM. II.

Fourth place, to condemn the Folly and Impiety of thoſe Perſons (for ſuch there have been) who have obliged themſelves to each other, to appear after Death, and give an Account of their Condition in another World; and the worſe Uſe that hath been made of theſe Ill Contracts, when the ſurviving Party hath hardended himſelf in his Wickedneſs, upon the Other's Failure. It is ſtupidly fooliſh, thus to venture our Salvation upon an Experiment, which we know not whether God will ſuffer, and which, we have all the Reaſon imaginable to think, he will not ſuffer to take place. It is highly Impious to reſolve to perſiſt in our Unbelief, till ſomething more is done for our Conviction, than God hath thought fit ſhould be done, for the Conviction of any Man in our Circumſtances. An Apoſtle, indeed, once ſaid, *Except I ſhall ſee in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thruſt my Hand into his Side, I will not believe*; and God was pleaſed to ſtoop to his Requeſt, John xx. 25.

SERM. II. and to plant Faith in his Heart by ſuch an Experiment. But it was on the Account of the Public Character he was to bear, as an Apoſtle; that is, a Witneſs of the Reſurrection of *Chriſt* to the reſt of the World; and it might therefore be fit, that he himſelf ſhould, in a very particular and extraordinary Way, be ſatisfied of it; not merely for his Own ſake, but for the ſake of all Thoſe who ſhould hereafter believe in his Teſtimony. The manner of his Conviction was deſigned, not as a peculiar Privilege to Him; but as a ſtanding Miracle, a laſting Argument for the Conviction of Others, to the very End of the World. Beſides, though ſlow of Belief, he was at the Bottom honeſt and ſincere; not led into thoſe Doubts which he entertained, by his Luſts and Vices; not a Revolter from the Truth which he had once embraced: And They, therefore, have no Reaſon to expect to be favoured as He was, who ſtand not poſſeſſed of any One of thoſe Qualifications that belonged to Him, but (are generally ſpeaking) the very Reverſe of his Character.

Fifthly,

SERM. II.

Fifthly, From the ſame Truth we may alſo be taught to correct a Vain Thought, which we are ſometimes apt to entertain: That, if it had been our Lot to converſe with *Chriſt* and his Apoſtles, and to be Eye-Witneſſes of their Miracles; we ſhould, by ſuch an Advantage, have been ſecured from any Degree of Doubt, or Infidelity: Whereas certain it is, that They, who at this Diſtance from the firſt Riſe of the Goſpel, after weighing the ſeveral Evidences of it, waver in their Faith, would have wavered though they had ſeen the firſt Promulgers of it work Wonders. Even that Sight itſelf did not hinder many, to whom the Goſpel was firſt preached, from *turning it into Laſciviouſneſs, and denying the Lord Jeſus*, as St. *Jude* complains. Deceived we are, if we think, that God hath not furniſhed every Age of the Church with ſufficient Inducement to embrace the Faith; and the lateſt Ages, perhaps, with the ſtrongeſt Inducements to it. Indeed, the Luſtre of the Primitive Miracles is now wanting to us: But then we are freed from ſeveral Inconveniences, under which the firſt Chriſtians laboured, and

SERM. II. and we enjoy likewiſe ſeveral Advantages which they wanted. We have no Original Prejudices againſt the Goſpel to ſubdue, as They had; for we have been educated in the Belief of it: We are not tempted, as They were, to revolt from it, by the Dread of Dangers and Death; for all manner of Encouragements attend Our Profeſſion of it. The miraculous Succeſs of the Apoſtles Preaching, and the Accompliſhment of many of their Predictions, which to thoſe early Chriſtians were Matters of Faith only, are to Us Matters of Sight and Experience. And we, that live at the greateſt Diſtance from the Age of the Apoſtles, have in this the Advantage of ſuch as were much nearer to them: That even theſe laſt and worſt of Times have produced the beſt Apologies for our Faith, the moſt Accurate, and Rational, and Unanſwerable Accounts of the Truth of Chriſtianity. To apply, therefore, the Words of *Solomon* to the preſent Caſe; *Say not thou, What is the Cauſe that the Former Days were better than theſe? for thou doſt not enquire wiſely of this thing.*

The

The *Laſt* Inference, which the Doctrine delivered ſuggeſts to us, is, That we ſhould be invited from thence to magnify and to adore the Divine Wiſdom, which hath ſo ordered the firſt Proofs and Evidences of our Faith, that they will be equally ſatisfactory and convincing to the End of the World. *I know* (ſaith the Wiſe Man) *that whatſoever God doth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it; and God doth it, that Man ſhould fear before him.* Accordingly, he hath propoſed a Standing Revelation, ſo well confirmed by Miracles, once for all, that it ſhould be needleſs to recur to them, ever afterwards, for the Conviction of any Man, who was born within the Pale of Chriſtianity. This was the ſhorteſt, the fitteſt, and wiſeſt Way that could have been taken; the beſt ſuited to the Majeſty of God, and to the other Methods of his Providence; and the beſt accommodated alſo to the Nature, Capacities, and Intereſts of Men. It had been below him, by an immediate Interpoſition of his Omnipotence, to have been appealing every Day to his Creatures for the Truth of his Religion; an

SERM. II.

Eccl. iii. 14.

SERM. II. an Endleſs, and an Unbecoming Taſk, to be put upon offering Supernatural Proofs, for the Conviction of impious Men, as often as their Infidelity ſhould be pleaſed to demand them! Not ſo doth he proceed in the Government of the Natural World: He made it, indeed, at the firſt, after a Miraculous and Incomprehenſible manner; but he ſteers and directs the Affairs of it, ever ſince, by ſtanding Rules and Laws, and by the Ordinary Miniſtry of Second Cauſes. With Equal Wiſdom hath he tempered the Conduct of the Moral World alſo: for though he uſhered in the Moſaic, and Chriſtian Inſtitutions, by a great Variety of amazing Signs and Wonders; yet, as ſoon as the Truth of thoſe Revelations was thus illuſtriouſly manifeſted, and the Accounts of theſe things were committed to Writing, Miracles, in great meaſure, ceaſed; and the Appeal afterwards was to the written Word, [*to the Law, and to the Teſtimony,*] which ſupplied the Room of them.

Indeed, Motives that addreſs themſelves coolly to our Reaſon, are fitteſt to be employed upon Reaſonable Creatures: It is no

no ways congruous, that God ſhould be always frightening and aſtoniſhing Men into an Acknowledgement of the Truth, who were made to be wrought upon by calm Evidence, and gentle Methods of Perſuaſion. Should ſuch a Miracle as that which is mentioned in the Text, be indulged to One, Others would think themſelves equally entitled to it; and, if indulged to many, it would no longer have the Effect of a Miracle, its Force and Influence would be loſt by the Frequency of it. Or, ſuppoſing it to continue in its full Strength, how often ſoever repeated; yet the Faith it produced would not be ſo free and voluntary an Act, as That ought to be, to which are annexed all the Glorious and Invaluable Privileges of Believing. In a word, good Men have no need of a Miracle; for they are convinced, without it: And it would be of dangerous Conſequence to the Bad: for They, we find, would not, even with it, be convinced. And therefore, the Allowance of ſuch a Favour to them, would ſerve only to render them more Obdurate and more Inexcuſable;

SERM. II. cuſable; it would enhance their Guilt, and increaſe their Condemnation.

Let us then, from theſe, and ſuch Conſiderations as theſe, be led to reverence the Infinite Wiſdom and Goodneſs of God in all his Tranſactions with Men! Let us learn, not to diſpute the Methods of his Providence; but humbly and implicitly to acquieſce in them, and to adore them. Let us ſatisfy ourſelves, That every thing is certainly ordered by Him after the aptеſt, and beſt, and moſt becoming Manner, though our firſt Apprehenſions ſhould ſuggeſt otherwiſe to us; and that no Contrivance, no Policy, no Prudence whatſoever can, in any reſpect, deviate from his Scheme, without leaving us in a much worſe Condition than it found us! For,

Great and marvellous are thy Works, Lord God Almighty! Juſt and True are all thy Ways, thou King of Saints!

To thee (Father, Son, and Holy Ghoſt) be rendered, as is moſt due, all poſſible Honour, Adoration, and Praiſe, now, and for ever!

A SER-

A

SERMON

Preached in the

GUILD-HALL CHAPEL,

LONDON, Sept. 28, 1706.

Being the Day of the

ELECTION

Of the Right Honourable the

LORD MAYOR.

To the RIGHT HONOURABLE

Sir *THOMAS RAWLINSON*,

LORD MAYOR of the City of *LONDON*.

My LORD,

QUIET at Home, and Conqueſt Abroad, are two of the greateſt Bleſſings that can happen to a People; and theſe have remarkably diſtinguiſhed the Year of Your Lordſhip's Magiſtracy: Which as it hath been a continued Scene of Victories and Succeſſes, ſo it began, and ended, without any of thoſe unnatural Struggles for the Chair, which have ſo long and often diſturbed the Peace of this great City. That thoſe Paſſions, which ſeem now to be ſomewhat calmed, may be entirely laid aſleep, and never more awakened; that the City may flouriſh in Trade and Wealth, and all Manner of outward Advantages; particularly, that it may never want ſuch Magiſtrates to guide and govern it, as Your Lordſhip and your worthy Succeſſor, is the ſincere Wiſh, and hearty Prayer of,

My LORD,

Your moſt Obedient, Humble Servant,

FR. ATTERBURY.

JOB xxix. 14.

I put on Righteouſneſs, and it cloathed me; my Judgment was as a Robe, and a Diadem.

SERM. III.

JOB'S Reflexions on the flouriſhing Eſtate he had once enjoyed, did at the ſame time afflict, and encourage him. Doubtleſs it encreaſed the Smart of his preſent Sufferings, to compare them with his former Happineſs: And yet a Remembrance of the good Uſe he had made of Proſperity, contributed to ſupport his Mind under the heavy Weight of Adverſity which then lay upon him. He had been a Perſon, not only of great Opulence, but Authority; a Chief Magiſtrate in the Place where he dwelt; as appears from ſeveral Paſſages in the Book which bears his Name; and he had (it ſeems) executed that high Office juſtly and honourably; with great Satisfaction to himſelf, and with the Univerſal Ap-

SERM. III. plauſe of his Country. To this Conſideration therefore he retreats, in the mi[dſt] of all his Preſſures, with Comfort a[nd] Confidence; in this Thought, notwithſtanding the ſad Afflictions, with whic[h] he was overwhelmed, he mightily exul[ted] and triumphs. For hear, how he expreſſe[s] himſelf on this Occaſion, in the Verſes next to that of the Text! *I delivered the Poor that cried,* ſays he; *the Fatherleſs, and him that had none to help him. The Bleſſing of him that was ready to periſh came upon me; and I cauſed the Widow's Heart to ſing for Joy. I was Eyes to the Blind, and Feet was I to the Lame; I was a Father to the Poor, and the Cauſe which I knew not, I ſearched out: and I brake the Jaws of the Wicked, and plucked the Spoil out of his Teeth.* One would imagine theſe to be the Expreſſions of a Man, bleſſed with Eaſe, and Affluence, and Power; not of one, who had been juſt ſtripped of all thoſe Advantages, and plunged in the deepeſt Miſeries, and was now ſitting Naked, upon a Dunghill! *But the Spirit*

of

of a Man will ſuſtain his Infirmities; the Conſciouſneſs of Integrity, the Senſe of a Life ſpent in doing Good will enable a Man to bear up under any Change of Circumſtances; and, whatever his outward Condition may be, is ſuch an inward Spring of Contentment and Pleaſure, as cannot fail. This was that, which not only armed the Mind of *Job* with Firmneſs and Fortitude, but filled it alſo with thoſe pleaſing Reflexions, which the Words I have read to you contain. Therein he particularly mentions, and values himſelf upon, the Compaſſion, and Readineſs, and Zeal, with which he had applied himſelf to relieve the injured and afflicted; the Impartiality he had obſerved, the great Diligence he had uſed, and the fearleſs Courage he had ſhewn, in the Adminiſtration of Juſtice: He adds alſo, in the Words of the Text; *I put on Righteouſneſs, and it cloathed me; my Judgment was as a Robe, and a Diadem*; that is, my chief Delight, my greateſt Honour, and Happineſs lay in thus diſcharging the Duties of my Station; ſo

SERM. III.

SERM. III. that, in Compariſon of it, I undervalued all the Enſigns of Authority which belonged to me, all the Pomp and Splendor of Life with which I was ſurrounded.

The Words therefore will afford us a proper Occaſion of conſidering,

I. *Firſt*, What a Public Bleſſing a good Magiſtrate is: For it is on this Suppoſition that the Reflexions, which *Job* here makes to his own Comfort and Advantage, are built.

II. *Secondly*, The Regard that is juſtly paid the Magiſtrate, on this Account, in thoſe outward Marks of Diſtinction and Honour with which he is attended. Theſe have their Uſes, with reſpect both to Him, and to the Community over which he preſides. However, he muſt remember, always, in the

III. *Third* place, That the Chief Honour of the Magiſtrate conſiſts in maintaining the Dignity of his Character by ſuitable

Actions, and in discharging the high Trust that is reposed in him, with Integrity, Wisdom, and Courage. Then doth he appear most Venerable, and every way Valuable, when, with upright *Job*, he can truly say, *I put on Righteousness, and it cloathed me; my Judgment was as a Robe, and a Diadem.*

SERM. III.

We may, I say, in the

First place, Take Occasion from hence to consider, What a Public Blessing a good Magistrate is. The Virtues of private Persons, how bright and Exemplary soever, operate but on Few; on those only who are near enough to observe, and inclined, to imitate them: their Sphere of Action is narrow, and their Influence is confined to it. But a just and wise Magistrate, is a Blessing as extensive as the Community to which he belongs; a Blessing, which includes all other Blessings whatsoever, that relate to this Life; secures to us the Possession, and enhances the Value of all of them; which renders the Condition of the Happiest among Men

I.

SERM. III. ſtill more happy, and the State of the Meaneſt leſs miſerable, than it would otherwiſe be: and for the Enjoyment of which no one Man can well envy another; becauſe all Men in their ſeveral Ranks, and according to their ſeveral Proportions and Degrees, do alike ſhare in it.

Pſ. cxxxii. 2. *As the precious Ointment upon the Head, which ran down unto the Beard of* Aaron, *and went down* from thence even *to the Skirts of his Cloathing:* Such, and ſo Univerſal are the Benefits which a good Ruler beſtows; in like manner are they derived from him, the Head, and gently diffuſed over the whole Body which he governs, refreſhing every Part of it, as they deſcend, from the Higheſt to the Loweſt. I ſhall not attempt to prove a Point, in itſelf ſo evident; to us eſpecially of this happy Iſland, who have the moſt convincing Argument for it, our own Experience; and are bleſſed with a Reign, the Advantages of which are common to Prince and People, to the meaneſt Subjects, as well as to thoſe of the higheſt Place and Dignity: All ſhare in them,

and

and All therefore have Reaſon to bleſs God for them, and for the great Inſtrument of his Goodneſs, by which he beſtows them. SERM. III.

However, as manifeſt a Truth as this is, it may deſerve ſometimes to be inculcated; becauſe we are too apt, all of us, to forget it; and ſome Men have ventured to eſpouſe ſuch wild Opinions, as do, in effect, ſubvert and deny it.

The Benefits of a juſt and good Government to thoſe who are ſo happy as to be under it, like Health to vigorous Bodies, or fruitful Seaſons in Temperate Climes, are ſuch common and familiar Bleſſings, that they are ſeldom either valued or reliſhed, as they ought to be. We ſleep over our Happineſs, Great as it is, and want to be rouzed into a quick and thankful Senſe of it, either by an actual Change of Circumſtances, or by a Compariſon of our own Caſe with that of other Men.

Few of us conſider, how much we are indebted to Government itſelf, becauſe few of us can, or do repreſent to our-

SERM. III. ſelves in lively Colours, how wretched the Condition of Mankind would, and muſt be without it; how to *That* we owe, not only the Safety of our Perſons, and the Propriety of our Poſſeſſions, but our Improvement in the ſeveral Arts and Advantages of Civil Life, and in all Knowledge, both Human, and Divine; even in the Knowledge of the Bleſſed Nature, and Will of God himſelf, and of the beſt Ways of ſerving, honouring, and adoring him. We, who are uſed to ſee Men acting under the Awe of Civil Juſtice, cannot readily conceive, what Wild and Savage Creatures they would be, without it; and how much beholden therefore, we are to that wiſe Contrivance, which makes uſe of our Fear to quell our other Paſſions and Luſts, as Beaſts and Birds of Prey are employed to hunt down thoſe of their Kind. The Inconveniencies attending all, even the beſt of Governments, we quickly ſee, and feel, and are nicely ſenſible of the Share that we bear in them; and, though theſe be little in Compariſon of thoſe mighty Advan-

Advantages that redound to us from thence, yet we muſe ſo much on the one, that we are apt altogether to overlook, and forget the other. SERM. III.

Our ingratitude in this Reſpect, goes further: for ſome there have been, who have diſputed even againſt Magiſtracy itſelf, as an Unchriſtian Inſtitution; or denyed at leaſt, that the Power of the Sword could, on any Account, be lawfully exerciſed by the Followers of a meek and ſuffering *Jeſus*. And this hath been maintained, not only by warm *Enthuſiaſts*, but by cooler and more diſcerning Heads, even by ſome of thoſe who ſtyle themſelves *Unitarians*, and would be thought to reaſon better, and ſee further into the Senſe of the Scripture than any Men. I think, they have given no good Proof of either, in aſſerting this Extravagant and Pernicious Principle; for which, after all, they have no Ground or Colour, but a Paſſage or two of Scripture, miſerably perverted, in Oppoſition to many expreſs Texts, and indeed to the whole Tenor of Divine Writ. Strange it is, that They, who,

SERM. III. who, in matters of Faith, reject the plaineſt Senſe of Scripture, becauſe it ſeems to diſagree with what they call Reaſon · ſhould, in this Caſe, reject the plainest Reaſon in the World, becauſe of a Text or two in Scripture, that may be thought to claſh with it. But the true Reaſon of their flying to this ſtrange Doctrine was, to be Even with the Magiſtrate; who, they found, was againſt *Them*; and they reſolved therefore at any Rate to be againſt *Him*. However, this Opinion (like ſome others, that have been ſince taken up by other Sectaries) was to laſt no longer than they were undermoſt. For ſo the Event actually proved, in Relation to the *German Anabaptiſts*: who no ſooner got the Reins into their own Hands, than they altered their Minds in this Point; and tho' they held the Power of the Civil Sword to be altogether unlawful, whilſt They were to be governed by it, yet they eſteemed it very Lawful, and very Convenient, when it came to Their turn to govern: *The Earth*, now, *and the Fulneſs thereof were the Lord's, and the Meek*

were

were to inherit it. The *Unitarians* indeed never had, any of them, such an Opportunity of explaining themselves; should they have found one, it is very probable they would have made the same Use of it. Let us leave these absurd Tenets, whenever they revive, to be confuted by that Power which they thus affront and deny; and let us proceed to the Consideration of what I observed from the Text, in the SERM. III.

Second place, Concerning those outward Marks of Distinction and Splendor which are allotted to the Magistrate, and which the *Robe and Diadem*, expressly here mentioned by *Job*, may be supposed to comprehend. II.

The Practice of all Ages, and all Countries (whether Christian, or Heathen; Polite, or Barbarous) hath been, in this manner to do Honour to Those, who are invested with Public Authority. The Reasons are obvious; I shall mention some of them. It was Intended by this Means,

First,

SERM. III.

Firſt, to excite the Magiſtrate to a due Degree of Vigilance, and Concern for the Public Good: That He, being conſcious of the true End for which theſe Encouragements were given, might ſtudy by all poſſible Ways to deſerve them; and to exceed the reſt of Mankind as much in Worthy Deeds and Atchievements, as he out-ſhines them in all other Advantages. The Honours, and the Burthens, of great Poſts and Employs, as they were joined together at the firſt, ſo were they deſigned never to be ſeparated. The Magiſtrate was not made great, in order to afford him Opportunities of indulging himſelf in Sloth and Vice; but in order to inſpire him with Reſolutions of living ſuitably to his high Profeſſion and Calling; that, *whatſoever things are Honeſt, whatſoever things are Juſt, whatſoever things are Lovely, whatſoever things are of good Report, if there be any Virtue, and if there be any Praiſe*, he might be induced to *think on theſe things*, and to abound in the Practice of them. A

Phil. iv. 8.

Second

Second Reaſon of theſe Marks of State and Dignity, which are annexed to Magiſtracy, is, for the Security of the Magiſtrate's Perſon, in which the Public Tranquillity and Safety are always involved. He, who will faithfully perform his Duty, in a Station of great Truſt and Power, muſt needs incur the utter Enmity of many, and the High Diſpleaſure of more; he muſt ſometimes ſtruggle with the Paſſions and Intereſts, reſiſt the Applications, and even puniſh the Vices of Men potent in the Common-wealth, who will employ their ill-gotten Influence towards procuring Impunity, or extorting undue Favours, for themſelves, or their Dependents. He muſt conquer all theſe Difficulties, and remove all theſe Hindrances out of the Way that leads to Juſtice; muſt dare even to *break the Jaws of the Wicked, and to pluck the Spoil out of his Teeth*; *i. e.* to raviſh the Prey from any mighty Oppreſſor, when he hath ſeized, and is juſt ready to devour it. He is the Guardian of the Public Quiet; appointed to reſtrain Violence, to quell Seditions and

SERM. III.

Job xxix. 17.

SERM. III. and Tumults, and to preſerve that Order and Peace which preſerves the World. It is apparent on theſe, and many other Accounts, what Hazards a good Magiſtrate runs; and therefore the Retinue of State which belongs to him, is ſuch, as may at the ſame time be his Ornament and Defence: the Public juſtly screening him from the Dangers which he is to incur for the ſake of it. A

Third plain Reaſon of the Public Honours done to the Magiſtrate is, that he may not only be the ſecure, but had alſo in due Eſtimation and Reverence by all thoſe who are ſubject to him. 'Tis by Reſpect and Diſtance that Authority is upheld; and 'tis by the outward Marks and Enſigns of Honour that Reſpect is ſecured, eſpecially from Vulgar Minds, which do not enter into the true Reaſon of Things, but are governed by Appearances. 'Tis in the Civil Government, as in the Offices of Religion; which, were they ſtript of all the External Decencies of Worſhip, would not make a due Impreſſion on the Minds of thoſe who aſſiſt at them. But a diſ-

a diſcreet Uſe of proper and becoming Ceremonies, renders the Public Service of the Church Solemn and Affecting; awes the Unbeliever, inſpirits the Sluggiſh, and enflames even the Devout Worſhiper. In like manner, the Solemnities that encompaſs the Magiſtrate, add Dignity to all his Actions, and Weight to all his Words and Opinions; producing ſuch Effects, as *Job*, in that Chapter from whence my Text is taken, hath thus elegantly deſcribed; *When I went out*, ſays he, *to the Gate through the City, when I prepared my Seat in the Street; the Young Men ſaw me and hid themſelves, and the Aged aroſe and ſtood up: Unto me Men gave ear and waited, and kept Silence at my Counſel; after my Words they ſpake not again, and my Speech dropped upon them: And they waited for me, as for the Rain, and opened their Mouth wide as for the latter Rain.*

SERM. III.

Job xxix. 7, 8, 21, 22, 23.

Finally, Theſe external Marks of Honour are therefore appropriated to the Magiſtrate, that he might be invited from thence to Reverence Himſelf: that

SERM. III. that he may be led to remember, *Whoſe Image and Superſcription* he carries; not only that of the Community, over which he preſides, and for which he acts, but the Image even of God himſelf, by whom *the Powers that be, are ordained*, and from whom they muſt ultimately derive their Authority. The Outward Splendor of his Office, is the Badge and Token of that Glorious and Sacred Character which he inwardly bears: and the one of theſe, therefore, ought conſtantly to put him in mind of the Other, and excite him to act up to it, throughout the whole Courſe of his Adminiſtration. He who thus eſteems and reverences himſelf will not fail to take the trueſt Methods towards procuring Eſteem and Reverence from others; he will exerciſe himſelf with Pleaſure, and without Wearineſs, in that God-like Employment of doing Good, which is aſſigned him; and by Reaſon of which even the Title of *God* is in Scripture beſtowed on him: He will do nothing that is beneath his High Station, nor omit doing any thing which becomes it: He will not

not proſtitute his Power to mean and undue Ends; nor ſtoop to little and low Arts of courting the Favour of the People, without doing them real Service: He will ſtand his Ground againſt all the Attacks that can be made upon his Probity; no Man's Power ſhall ſcare him from doing his Duty, no Man's Importunities ſhall weary him, no Man's Flattery ſhall bribe him, no By-Views of his own ſhall miſlead him: He will arm himſelf perfectly in his Integrity; *Righteouſneſs ſhall be the Girdle of his Loins, and Faithfulneſs the Girdle of his Reins.* He will know how to priſe his Advantages, and to reliſh the Honours which he enjoys, as they are the Teſtimonies of Public Eſteem, and the Rewards of Merit: but he will not ſo far pleaſe himſelf with them, as to forget what I, under my

SERM. III.

Is. xi. 5.

Third, and laſt General Head, propoſed to conſider; That the chief Honour of the Magiſtrate conſiſts, in maintaining the Dignity of his Character by ſuitable Actions, and in diſcharging the

III.

SERM. III.

high Truſt that is repoſed in him, with Integrity, Wiſdom, and Courage.

Some Magiſtrates are contented that their Places ſhould adorn them: and Some alſo there are, who ſtudy to adorn their Places, and to reflect back again the Luſtre they receive from thence; ſo that we may apply to them what was ſaid of *Simon* the Son of *Onias*, That, *when he put on the Robe of Honour, and was cloathed with the Perfection of Glory, he made the Garment of Holineſs honourable.*

Eccluſ i. 11.

To many ſuch worthy Magiſtrates as theſe, who have thus reputably filled the Chief Seats of Power in this great City, I am now addreſſing my Diſcourſe: and whom, therefore, if I detain with a ſhort Account of the preſſing *Obligations* of this Sort which lie on the Magiſtrate, and of the beſt *Means* of diſcharging them; I ſhall not, I hope, be thought ſo much to preſcribe Directions for the future, as to praiſe what is already paſt, and to give *Honour* to Thoſe *to whom Honour is* juſtly *due*, for their Public Services.

To

To be very deſirous of a good Name, and very careful to do every thing, that we innocently and prudently may, to obtain it, is ſo far from being a Fault, even in Private Perſons, that it is their great and indiſpenſable Duty; but Magiſtrates and Miniſters of Juſtice are in a peculiar manner obliged to it: for they have more Opportunities than other Men have, of purchaſing public Eſteem by deſerving well of Mankind; and ſuch Opportunities always infer Obligations. SERM. III.

Reputation is the great Engine, by which thoſe who are poſſeſſed of Power, muſt make that Power ſerviceable to the Ends and Uſes of Government. The Rods and Axes of Princes, and their Deputies, may awe many into Obedience; but the Fame of their Goodneſs, and Juſtice, and other Virtues, will work on more; will make Men not only obedient, but willing to obey, and ready to come into every thing that is done, or deſigned, for the Public Advantage, by Thoſe who (they are ſatisfied) ſincerely mean it.

SERM. III. An Eſtabliſhed Character ſpreads the Influence of ſuch as move in a high Sphere, on all around, and beneath them; it reaches further than their own Care and Providence, or that of their Inferior Officers can poſſibly do: It acts for them, when they themſelves ceaſe to act, and renders their Adminiſtration both Proſperous and Eaſy.

Beſides, the Actions of Men in high Stations, are all Conſpicuous; and liable to be ſcanned, and ſifted. They cannot hide themſelves from the Eyes of the World, as private Men can: Even thoſe, who attend on their State and Dignity, and make up their Honourable Train, are, as it were, ſo many Spies, placed upon them by the Public, to obſerve them nearly, and report their Character. Praiſe therefore or Blame, being the neceſſary Conſequence of Every thing they do, they have more Reaſon to act always, with an immediate Regard to the Opinion of the World, than other Men have; and to reſolve to make all thoſe Actions

Actions worthy of Obſervation, which are ſure to be obſerved. SERM. III.

Great Places are never well filled, but by Great Minds; and it is as natural to a Great Mind to ſeek Honour by a due Diſcharge of an high Truſt, as it is to little Men to make leſs Advantages of it.

On all theſe Accounts, Reputation becomes a ſignal, a very peculiar Bleſſing to Magiſtrates; and their Purſuit of it is not only allowable, but laudable: ſo it be carried on by Methods which are every way Innocent and Juſtifiable, and with a View of making a good Uſe of a good Character when eſtabliſhed; ſo That be not reſted in, as an End, but only employed as a Means of doing ſtill further good, and as an Encouragement to proceed in doing it: In a word, ſo Honour be not ſought after by the Violation of Conſcience, or the *Praiſe of Men* preferred, in any Reſpect, to the *Praiſe of God.*

Now, tho' all the ſeveral Branches of the Magiſtrate's Duty, when faithfully performed, and all thoſe good Qualifications of Mind, which enable him to perform

SERM. III. it, do, in ſome Degree or other, tend to create a Public Eſteem of him; yet there are ſome Points of Duty, ſome Qualifications, that have a more direct and immediate Influence to this Purpoſe: They are ſuch as follow.

A good Magiſtrate, who would endear himſelf to thoſe whom he governs, muſt, above all things, be endued with a public Spirit, that is, with ſuch an excellent Temper of Mind, as ſets him looſe from all narrow ſelfiſh Views, and makes him bend all his Thoughts and Endeavours towards promoting the Common Good of the Society which is committed to his Care. The Welfare of That is the Chief Point which he is to carry always in his Eye, and by which he is to govern all his Counſels, Deſigns, and Actions; directing his Zeal againſt, or for Perſons and Things, in Proportion as they do, or do not interfere with it. To this good End he muſt ſacrifice his Time, his Eaſe, and his private Advantages; and think all of them well ſpent, in obtaining it. Nothing certainly can better become a Perſon,

ſon, inveſted with a public Character, than ſuch a public Spirit; nor is there any thing likely to procure him larger Returns of Eſteem and Honour: The Common Acknowledgements of the Body will at length center in him, who appears ſincerely to aim at the Common Benefit. Eſpecially if in this be added, SERM. III.

An Impartial Diſtribution of Juſtice, without Reſpect of Perſons, Intereſts, or Opinions. When Right is to be done, the good Magiſtrate will make no Diſtinction of Small or Great, Friend or Enemy, Citizen or Stranger, *for the Judgment is God's*; and he will look upon himſelf as pronouncing it in *his* ſtead, and as accountable at *his* Bar for the Equity of it. The Scripture forbids even the *Countenancing a Poor Man in his Cauſe*; which is a popular Way of perverting Juſtice, that ſome Men have dealt in; tho' without that Succeſs, which they propoſed to themſelves in it. But the truly upright Judge will always countenance Right, and diſcountenance Wrong, whoever be the Injurer, or the Deut. i. 17. Exod. xxiii. 3.

SERM. III. Sufferer. And he who ſteers his Courſe invariably by this Rule, takes the ſureſt, as well as the honeſteſt, way to make all Men to praiſe him.

Courteſy and Condeſcenſion is another happy Quality, which never fails to make its way into the good Opinion, and into the very Hearts of thoſe who are under the good Magiſtrate's Inſpection: When he doth, as it were, leſſen the Diſtance which there is between Him and Other Men, and by that means allay the Envy which always attends an high Station; when he is Eaſy of Acceſs, Affable, Patient to hear, and *to ſearch out the Cauſe that he knew not*; when, as a *Roman* Writer ſpeaks*, not only his Door, but his very Countenace is open to all that have any Occaſion to approach him.

Job xxix. 16.

Bounty alſo, and a generous Contempt of that in which too many Men place

* *Cura ut aditus ad Te Diurni atque Nocturni pateant, neque Foribus ſolum Ædium tuarum, ſed etiam Vultu ac Fronte, quæ eſt Animi Janua; quæ ſi ſignificant Voluntatem abditam eſſe ac retruſam, parvi refert patere Oſtium.* Quint. Cic. de Petit. Conſ. ad M. Tull. Fratr.

their

their Happineſs, muſt come in to heighten his Character. There is ſcarce any Quality more truly Popular than this, or more ſuitable to the Public Station, in which he ſhines. It includes Hoſpitality to the better Sort, and Charity to the Poor; two Virtues, that are never exerciſed ſo gracefully and well, as when they accompany Each other. Hoſpitality ſometimes degenerates into Profuſeneſs, and ends in Madneſs and Folly. When it doth ſo, it ill deſerves the Name of a Virtue: Even Parſimony itſelf, which ſits but ill upon Perſons of a public Figure, is yet the more pardonable Exceſs of the two. It is as little the Sign of a wiſe, as of a good Man, to ſuffer the Bounds of Temperance to be tranſgreſſed, in order to purchaſe the falſe (tho' faſhionable) Repute of a Generous Entertainer. But, in the Offices of Charity there is no Danger of Exceſs; the Exerciſe of them is always well-pleaſing to God, and honourable among Men. *He hath diſperſed*, ſaith the Pſalmiſt, *he hath given to the Poor; his Horn ſhall be exalted with Honour.* Pſ. cx. 9.

SERM. III.

SERM. III.

But of all good Qualities, That which recommends and adorns the Magiſtrate moſt, is his Care of Religion; which, as it is the moſt valuable thing in the World, ſo it gives the trueſt Value to them, who promote the Eſteem and Practice of it, by their Example, Authority, Influence, and Encouragement: For, *them that honour me*, ſays God, *will I honour*; as, on the other hand, *they that deſpiſe me ſhall be lightly eſteemed.* This is the Magiſtrate's peculiar Province, his moſt Glorious Employment; to give Countenance to Piety and Virtue, and to rebuke Vice and Prophaneneſs; to put the Laws of Men in Execution againſt ſuch as trample on the Laws of God; and to protect Religion, and All that belongs to it, from the daring Inſults of thoſe who *ſit in the Seat of the Scorner.* And (give me leave to ſay, that) there never was a time, when the Interpoſition of the Magiſtrate was more neceſſary to ſecure the Honour of Religion, and uphold the Authority of thoſe great Principles of it, by which his own Authority is beſt upheld. For we live in Evil Days,

1 Sam. ii. 30.

Days, when the moſt important and con- SERM.
feſſed Truths, ſuch as by the Wiſeſt and III.
Beſt Men in all Ages have been revered, —
are by Licentious Tongues queſtioned, argued againſt, deried; and theſe things not only whiſpered in Corners, but *proclaimed upon the Houſe-tops*; owned and publiſhed, in Defiance of the Common Perſuaſion, the Common Reaſon, and the Common Intereſt of Mankind; and of All Authority, both Sacred and Civil. Libertiniſm hath erected its Standard, hath declared War againſt Religion, and openly liſted Men of its Side and Party: a general Looſeneſs of Principles and Manners, hath ſeized on us like a Peſtilence; *a Peſtilence that walketh not in Darkneſs, but waſteth at Noon-Day:* The Contagion of which hath ſpread itſelf through all Ranks and Degrees of Men; hath infected both the Camp, and the Congregation: Who knows what the Zeal and Courage of a good Magiſtrate might do towards ſtopping it? *Let* Phineas *ſtand up and execute Judgment, that ſo this Plague may be ſtayed.*

Pſ. xci. 6.

Pſ. cvi. 30.

God

SERM. III. God hath indeed bleſſed the Arms of the beſt of Queens, taken up in Defence of the beſt of Cauſes, with unparalleled Succeſſes abroad: may ſhe be alike Victorious at home, over Lewdneſs and Infidelity! over ſuch as reverence not the Altars of God, and ſcorn thoſe who miniſter at them! That ſo the Felicities of her Wonderful Reign may be complete, and we may have nothing left to wiſh for on Earth, but the Continuance of it; nor have any thing more to fear from the ill Influence of our Vices, than we have now (God be thanked) from the Attempts of our Enemies!

Now to God the Father, the Son, and the Holy Spirit, be all Praiſe and Glory aſcribed, from henceforth for evermore. Amen.

A SER-

A

SERMON

Preached at St. *PAUL'S*,

Before the Right Honourable

The Lord Mayor,

AND

The Court of Aldermen,

On *Wednesday*, *April* 9, 1707.

Being a DAY of

Public Humiliation,

Appointed by Authority.

PSAL. xxx. 6, 7, 8.

In my Proſperity I ſaid, I ſhall never be moved. Lord, by thy Favour thou haſt made my Mountain to ſtand ſtrong: Thou didſt hide thy Face and I was troubled. I cried to Thee, O Lord: and unto the Lord I made Supplication.

Or, as it is in the Tranſlation now uſed in our Church:

In my Proſperity, I ſaid, I ſhall never be removed: Thou, Lord, of thy Goodneſs hadſt made my Hill ſo ſtrong. Thou didſt turn thy Face from me, and I was troubled. Then cried I unto Thee, O Lord, and gat me to my Lord right humbly.

SERM. IV.

THE Collection of *Pſalms*, which make a Part of the Daily Service of the Church, is on no Account more valuable than this, That therein the Heart of

of Holy *David (the Man after God's own Heart)* is laid open and naked before us: The ſeveral Poſtures of his devout Soul in all Conditions and Circumſtances of Life; his Hopes and Fears, his Deſires and Averſions, his Joys and Griefs are there diſplayed with great Simplicity and Freedom: All his Infirmities and Defects are diſtinctly regiſtered; the falſe Judgments he made of things are owned; and the Methods pointed out by which he rectifieth them. And theſe Accounts of himſelf are very inſtructive and uſeful to all ſuch as ſeriouſly peruſe and ſtudy them, and are deſirous of improving themſelves in Piety and Virtue, by the Means of ſo admirable a Pattern. SERM. IV.

One great Inſtance of this kind we have in the Words of the Text; wherein the good Pſalmiſt acknowledges and condemns the fooliſh Thoughts, which a Reflexion on the proſperous State of his Affairs had ſometimes occaſioned in him: *In my Proſperity I ſaid*, (that is, vainly ſaid) *I ſhall never be moved; Thou, Lord, of thy Goodneſs hadſt made my Hill ſo ſtrong!*

SERM. IV. *ſtrong!* or, according to the Reading of the LXX. which ſeems more ſignificant, *haſt added Strength to my Dignity!* He proceeds to ſhew, how God began to puniſh this vain Elation of Mind, by withdrawing his Favours: *Thou didſt turn thy Face from me, and I was troubled:* And then, how he entitled himſelf to the Continuance of the Divine Protection and Goodneſs, by *Humiliation* and *Prayer: I cried unto Thee, O Lord, and gat me to my Lord right humbly.*

Our *Succeſſes* have been very great and ſurpriſing; and our *Hearts*, I fear, have been but too much *lifted up* by the Means of them. So that we have Reaſon to *humble* ourſelves before God (as we now do) by *Faſting* and *Prayer*; leſt he ſhould puniſh our Miſuſe of his Mercies, by *ſtopping* the Courſe of them.

I ſhall ſpeak therefore not unſuitably either to the Deſign of theſe Words, or to the Occaſion of this Aſſembly, if I conſider,

I. What

I. What *Ill Effects* great *Proſperity* uſually hath on the Minds of a People; tempting them to ſay within themſelves, as the Pſalmiſt did, in the like Caſe; *We ſhall never be moved; Thou, Lord, of thy Goodneſs haſt made our Hill ſo ſtrong.* SERM. IV.

II. How *Vain*, and *Sinful*, theſe *Imaginations* are: For holy *David*, by his way of mentioning, plainly condemns them. II.

III. What the *Conſequence* of them often is: They provoke God to *ſtop* the *Current* of his *Goodneſs* towards us: *He hideth his Face, and we are troubled.* III.

IV. In what manner are we to behave ourſelves, in order to *ſecure* the *Continuance* of the *Divine Favour* and *Protection*: We muſt *cry unto the Lord, and get ourſelves to our God right humbly.* IV.

SERM. IV.

I. Good Men know very well, that we are here in a State of Diſcipline and Trial; that we are to paſs through things Temporal to things Eternal, and that nothing therefore can be reckoned Good or Bad to us in this Life, any further than it prepares, or indiſpoſes us for the Enjoyments of another. And yet they over-look this great Truth in the Judgments they generally paſs on the ſeveral States of Adverſity and Proſperity. The Temptations and Difficulties, that attend the Former of theſe, they can eaſily ſee, and dread at a Diſtance; but they have no Apprehenſion, no Suſpicions of the Dangerous Conſequences of the Latter. And yet it is certain, that the Temptations of Proſperity are the moſt miſchievous and fatal of the two; inſinuating themſelves after a gentle, but very powerful manner; ſo that we are but little aware of them, and leſs able to withſtand them. Wiſe *Agur*, therefore, equally directs his Petition againſt both theſe Extremes; *Give me* (ſays he) *neither Po-*

verty nor Riches; leſt (on the one Side) SERM. *I be poor and ſteal,* or (on the other) IV. *I be full and deny thee, and ſay, Who is the Lord?* And, according to this Pattern, hath our Church taught us to pray that God would, not only in all time of our *Tribulation*, but in all time of our *Wealth* alſo, be pleaſed to deliver us.

Indeed, a State of great Proſperity and Abundance, as it expoſes us to various Temptations, and furniſhes us with all manner of Opportunities and Encouragements to Sin, ſo it is often prejudicial to us, on this Account (particularly mentioned in the Text); that it ſwells the Mind with undue Thoughts and Opinions, renders us Secure and Careleſs, Proud, Vain, Self-ſufficient; baniſhes from our Thoughts a lively Senſe of Religion, and of our Dependence on God; and puts us upon ſo eager a Purſuit of the Advantages of Life that are within our Reach, or View, as to leave us neither Room, nor Inclination to reflect on the great Author and Beſtower

SERM. IV. of them. We do then, more than at any other time, lie open to the Impreſſions of Flattery; which we admit without Scruple, becauſe we think we deſerve it; and, that we may be ſure not to want it, we take care to flatter ourſelves with imaginary Scenes and Proſpects of future Happineſs: We like our preſent Circumſtances well, and dream of no Change but for the better: not doubting but that *to Morrow ſhall be as this Day, and much more abundant.* We ſay, *We ſhall die in our Neſts; and multiply our Days as the Sand*; that *we ſhall never be removed, God in his Goodneſs having made our Hill ſo ſtrong!*

Iſa. lvi. 12.

Job xxix. 18.

And this enchanting Power, which Proſperity hath over the Minds of private Perſons, is more remarkable in Relation to great States and Kingdoms; where all Ranks and Orders of Men being equally concerned in public Bleſſings, equally join in ſpreading the Infection that attends them; and they mutually teach, and are taught that Leſſon of vain Confidence and Security, which our Corrupt Nature,

Nature, unencouraged by Example, is of itſelf but too apt to learn. A very proſperous People, fluſhed with great Victories and Succeſſes, are rarely known to confine their Joys within the Bounds of Moderation and Innocence; are ſeldom ſo Pious, ſo Humble, ſo Juſt, or ſo Provident as they ought to be, in order to perpetuate and increaſe their Happineſs: Their Manners wax generally more and more Corrupt, in Proportion as their Bleſſings abound; till their Vices perhaps give back all thoſe Advantages which their Victories procured, and Proſperity itſelf becomes their Ruin. SERM. IV.

Of this the People of *Iſreal* were a very ſignal and inſtructive Inſtance. As never any Nation upon Earth was bleſſed with more frequent and viſible Interpoſitions of Divine Providence in its behalf; ſo none ever made a worſe Uſe of them: For no ſooner were they at any time delivered out of the Hand of their Enemies, and eſtabliſhed in Peace and Plenty, but they grew Careleſs, Diſſolute, and Prophane; and by miſemploying the Advantages, which

SERM. IV. God had thrown into their Lap, provoked him (as far as in them lay) forthwith to withdraw them. *Jeſhurun waxed fat, and kicked: Then he forſook God which made him, and lightly eſteemed the Rock of his Salvation.* And therefore, *Moſes* who had obſerved the Backſlidings of this wanton People for Forty Years together in the Wilderneſs, when they were come to the Borders of the promiſed Land, and were now going to poſſeſs it, warns them, with the greateſt Earneſtneſs, of thoſe dangerous Temptations to which Proſperity (he knew) would expoſe them.

Deut. xxxii. 15.

Deut. viii. 12, 13, 14, 17. *Beware* (ſays he) *leſt when thou haſt Eaten, and art Full, and haſt built godly Houſes, and dwelt therein; and when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied, and all thou haſt is multiplied: Then thine Heart be lifted up, and thou forget the Lord thy God, that brought thee forth out of the Land of* Egypt, *from the Houſe of Bondage; and thou ſay in thine Heart, My Power, and the Might of my Hand hath gotten me this Wealth.*

This

This was one perverſe Effect of their ſitting Safe and at Eaſe under their Vines and their Fig-trees; that they began to forget, from whence that Eaſe and Safety came, and to transfer all the Honour of it upon themſelves, by *ſacrificing unto their own Nets, and burning Incenſe unto their Drags*; a ſort of *Idolatry*, as hateful to God as any other whatſoever. SERM. IV. Hab. i. 16.

Or, if they vouchſafed to give God the Praiſe of his Goodneſs, yet they did it only in order to boaſt the Intereſt they had in him: They were the peculiar Care of Heaven, the Nation which above all Nations he delighted to honour; their *Mountain was ſtrong, and ſhould not be removed*, no *Harm ſhould come nigh their Dwellings*.

What ſecret Imaginations of this kind we have fondly entertained, upon our Succeſſes, is beſt known to God and our own Hearts: Only this is apparent, that we have not ſince ſo behaved ourſelves towards God, as if we preſerved upon our Minds a grateful Remembrance of his Mercies; that we have ſcarce manifeſted

SERM. IV. our Senſe of them any otherwiſe than by the Formalities of a Thankſgiving; that whatever Ground we may have gotten upon our Enemies, we have gotten none upon our Vices, the worſe Enemies of the two; but are even ſubdued and led Captive by the one, while we triumph ſo glorioufly over the others. The Life and Power of Religion decays apace here at Home, while we are ſpreading the Honour of our Arms far and wide through foreign Nations: To ſecond Cauſes we ſeem to truſt, without depending (at leaſt without expreſſing ſo devoutly as we ought to do our Dependance) on the Firſt. It is ſufficient that *this great Nation is a wiſe and underſtanding People*; that *we have Counſel and Strength for the War*; and where Counſel and Strength is, how can they chooſe but prevail? In a word, we ſo live, and ſo act, as if we thought our preſent Proſperity founded on ſuch a Rock, as could no ways be ſhaken; as if we were perfectly ſecure of the final Iſſue and Event of things, however we may behave ourſelves; and had

Deut. iv. 6.

Iſa. xxxvi. 5.

no

no longer any Occaſion for the ſpecial Providence of God *to watch over us for good*, to direct all our Steps, and bleſs our Endeavours. How vain and Sinful ſuch Imaginations are, is what I propoſed, in the SERM. IV.

II. Place to ſhew. Two things there are, that lie at the Bottom of this falſe Confidence: We think that our Succeſſes are a plain Indication of the Divine Favour towards us; and that, becauſe we have ſucceeded hitherto, we ſhall ſucceed always, even until our Eye hath ſeen its Deſire upon our Enemies. II.

May the Event every way anſwer our Expectation! However, we ſhall not be ere the leſs likely to meet with Succeſs, if we do not expect it too Confidently; and therefore it may be of ſome uſe to us to conſider, whether, and how far we may, from the preſent proſperous State of our Affairs, conclude that *God is with us of a Truth*, and will go on ſtill to heap greater Bleſſings upon us, how little Care ſoever we have taken, or ſhall take to deſerve them.

Military

SERM. IV.

Military Succeſſes do, above all others, elevate the Minds of a People that are bleſſed with them; becauſe the Providence of God is thought to be more immediately concerned in producing them. Indeed, there are no Events which do either confeſs a Divine Interpoſition ſo evidently, or deſerve it ſo well, as thoſe of *Battle:* which as they are of the utmoſt Conſequence, and have ſometimes decided not only the Fate of particular Provinces or Kingdoms, but the Empire of the whole World; ſo do they depend often on ſuch remote and ſeemingly diſproportioned Cauſes, turn on ſuch little unheeded Accidents, as it is not in the Power of the moſt ſagacious and experienced among the Sons of Men to prevent or foreſee. War is a direct Appeal to God for the Deciſion of ſome Diſpute, which can by no other means be poſſibly determined: and therefore there is Reaſon to believe, that the Iſſues of it may in a peculiar manner be directed and over-ruled by Providence: upon which Account God is ſtyled ſo often in Scripture, *the Lord of Hoſts, the God of*

of the Armies of Iſrael, the God mighty in Battle; and he is ſaid there to have ſent his Angels, on ſome extraordinary Occaſions, to fight for his People; and the Diſcomfiture and Slaughter of great Hoſts is expreſly attributed to their unſeen Aſſiſtance. SERM. IV.

However, tho' Warlike Succeſſes carry in them often the Evidences of a *Divine Interpoſition*, yet are they no ſure Marks of the *Divine Favour*. If they were, the *Goths*, and *Saracens*, and other Savage Nations which over-ran *Europe* and *Aſia*, would have entitled themſelves to the Favour of God by their Bloody and Barbarous Conqueſts: and even that *moſt Chriſtian* Enemy with whom we contend, muſt, on the Account of thoſe Inhuman Ravages, which he ſo long committed with Equal Injuſtice and Succeſs, have been accounted the Darling of Providence. No, ſuch Conquerors as theſe are not the Favourites, but *Scourges* of God, as One of them ſtyled himſelf; the Inſtruments of that Vengeance which Heaven hath determined to pour out on ſuch Nations, as have

SERM. IV. have filled up the Meaſure of their Iniquities, and are grown ripe for Exciſion: and as ſoon therefore as that Sentence is executed, theſe Rods, theſe Inſtruments of Divine Diſpleaſure, are themſelves thrown into the Fire. From mere Succeſs therefore nothing can be concluded in Favour of any Nation, upon whom it is beſtowed. That Point can only be determined by conſidering, whether the *Cauſe* for which they are engaged, be juſt, and the *Means* alſo juſt; which they employ towards ſupporting it; but above all, whether the *Moral Deſerts* of a People be ſuch, that their Succeſſes may be looked upon as the juſt Reward of their Virtues. To the two firſt of theſe Advantages we may, I think, fairly lay Claim; I wiſh we had as good a Title to the latter, and then our Confidence would be not ill grounded.

Our Succeſſes have indeed been the Conſequences of a Juſt and Honourable, nay Neceſſary War; in which we engaged, not out of Ambition, Revenge, or any other unjuſtifiable Motive, but for the Defence

Defence of all that was dear to us, in Reſpect either to this World or another. The Haughty Monarch, whoſe Heart God at laſt by our means hath humbled, was graſping at Univerſal Empire, preparing Chains for the Neck of free States and Princes, and laying Schemes for ſuppreſſing the Ancient Liberties, and removing the Ancient Boundaries of Kingdoms. Nor was he ſatisfied in ſubduing Mens Bodies, unleſs he enſlaved their Souls alſo, and made the pure Profeſſion of the Goſpel give way to Superſtition and Idolatry, wherever he had Power enough to expel the one, and eſtabliſh the other. Nay, he pretended to give Laws even to our Succeſſion here at Home, and to impoſe a Prince upon us, who ſhould execute the Deſigns he had formed againſt our Civil and Religious Liberties. It was high Time therefore to appeal once more to the Deciſion of the Sword, which, as it was juſtly drawn by us, ſo can it ſcarce ſafely be ſheathed, till the *Thumbs and great Toes of* Adonibezek *be cut off*; I mean, till the Power of the

SERM. IV.

Judg. i. 6.

SERM. IV. the great Troubler of our Peace be ſo far pared and reduced, as that we may be under no Apprehenſions of it for the Future.

Nor have the *Means*, which we have made uſe of to attain this great and good End, been any ways unſuitable to it. A juſt and righteous War may be proſecuted after a very unjuſt and unrighteous Manner; by prefidious Breaches of our Word, by ſuch Treacherous Practices as the Law of Arms itſelf (looſe as it is) condemns; by inhuman Cruelties, by Aſſaſſinations; by Tyrannical Methods of forcing Money into our Coffers, and Men into our Service. Theſe are the Diſhonourable Ways, which *He*, who formerly profeſſed to fight for *his Glory*, hath not of late diſdained to make uſe of. Thanks be to God, that, as we have had no need, ſo neither doth it appear that we had any Inclination to try them! In every Step of this long and bloody Diſpute, we have ſhewed ourſelves fair, nay, good-natured and generous Adverſaries; and have carried on even our Hoſtilities with all the Humanity

Humanity and Mercy of which they are capable. We have ſpilt no Blood but in the Heat of the Battle, or the Chaſe; and have made Captivity itſelf as eaſy to the unfortunate as was poſſible. We have been firm and faithful to our Allies, without declining any Difficulties or Dangers, any Expence of Blood or Treaſure, to which we had engaged ourſelves; and we have even exceeded our Engagements. We have not made uſe of Rapine and Oppreſſion at home, to ſupport the Burden of the War abroad, but have carried it on by the free Gifts of a Willing People; nor can it be ſaid, that the Public Service hath been robbed of any Part of thoſe Supplies which were intended for it. We have not pillaged thoſe Rich Neighbouring Provinces which we reſcued: Victory itſelf hath not made us Inſolent Maſters or Friends; nor have we taken Advantage from thence to enlarge either our Territories or our Pretenſions, or to gain any thing to ourſelves beyond the Honour of reſtoring Quiet to the World, and every ones Rights to their Juſt Owners.

SERM. IV.

And

SERM. IV. And thus far therefore we have Reaſon to look upon our Succeſſes, as the Bleſſings of God upon the good *Methods* we have taken to ſupport a good *Cauſe*, and as Declarations of Heaven in our Favour. However, they cannot be entirely depended on as ſuch, till we have further conſidered, whether our Piety and Virtue have borne a due Proportion to our Succeſſes, and laid the Foundation for them: for, unleſs this be the Caſe, tho' God hath bleſſed a Righteous Cauſe, yet he hath not bleſſed it for the *ſake* of thoſe who are concerned in it; and the Bleſſings which are not imparted to us for our *own Sake*, can be no Evidences of the Divine Favour towards us.

Let us then lay our Hands upon our Hearts and impartially enquire, What good Qualities we had to recommend ourſelves to the Favour of God, at our Entrance on this long War, and how we have behaved ourſelves throughout the Courſe of it.

No ſooner was our Deliverance from the illegal Attempts of a late Reign completed,

pleted, but we forgat our Danger and our Duty; *forſook the God* that had preſerved us, *and lightly eſteemed the Rock of our Salvation.* That Spirit of Religion and Seriouſneſs, by which we had juſt before diſtinguiſhed ourſelves, vaniſhed all at once; and a Spirit of Levity and Libertiniſm, of Infidelity and Profaneneſs ſtarted up in the Room of it: Our Churches, that a little while before had been crowded, were now in great Meaſure deſerted; our Sacraments, which had been frequented with ſo much Zeal, were approached more ſparingly; the Diſpenſers of holy Things, who, for their Work's Sake, had been ſo highly regarded and reverenced, were *made* a By-Word and a Reproach *as the filth of the World, and the Off-ſcouring of all things.* Nor could their Immortal Labours againſt Popery, by which they had contributed to the common Security, as much at leaſt as any other Order of Men in the Kingdom, ſcreen them from that Contempt, which was then ſo liberally poured upon them. In Proportion as our Zeal for Re-

SERM. IV.

Deut. xxxii. 15.

1 Cor. iv. 13.

SERM. IV. ligion decayed, Our Corruptions and Vices increaſed; an univerſal Diſſolution of Manners began to prevail, a profeſſed Diſregard to all fixed Principles, whether in Matters Divine, or Human.

At the ſame time we were crumbled into various Factions, and Parties; all aiming at By-intereſts, without any ſincere Regard for the Public Good; Odious Names of Diſtinction, which had ſlept, while the Dread of Popery hung over us, were revived; and our private Quarrels were carried on againſt each other with as great Bitterneſs and Malice, as if we had now no common Enemy to unite and employ us.

With this Temper of Mind we entered into the War; Were we altered any way for the better, during the Courſe of it? Did the Viciſſitudes of good and bad Fortune, which we then experienced, affect us with due Degrees of Humility, or Thankfulneſs? Could God prevail with us by all the ſorts of Experiments, which he tryed, to forſake our Sins and our Follies? Could he awe us by his Rod, or melt

melt us by his Goodneſs into Repentance? Alas! inſtead of that, we waxed worſe and worſe every Day, both as to Religion, and Morals; till we left off even to ſtudy the outward Appearances of Piety and Virtue; and were not contented merely *to be*, but affected even to *be thought*, Looſe and Lawleſs. Edicts againſt Immorality and Prophaneneſs iſſued, Laws againſt Oaths and Execrations were framed; and we trampled both upon the one and the other, with Contempt and Impunity. Whilſt a Foreign War devoured our Strength, and drained our Treaſures, ſtill Luxury and the Expences of Life increaſed at Home; nor were they checked even by our Diſgraces and Misfortunes. Our National Humiliations were ridiculed by impious *Mock Feaſts*; wherein the execrable Murther of our Martyred Sovereign was annually commemorated with Circumſtances of ſo much Indignity and Scorn, as cannot be ſpoken of with Decency, or reflected on without Horror. *When we wept*, on this Occaſion, *and chaſtened our Souls with Faſting, that*

SERM. IV.

SERM. IV. *was to our Reproach: They that ſat in the Gate* (ſome even of the Men of Greatneſs, and Buſineſs, and Gravity) *ſpake againſt us; and we were the Song of the Drunkards*, of vain, idle, diſſolute Companions. The Houſe of God itſelf hath been prophaned by Riots; abominable Impurities, not to be mentioned, have been openly and daringly practiſed: *We have declared our Sin, as* Sodom, *and have not hid it.* We have talked much of reforming Mens Manners; pray God, we meant it! If any Step of that kind hath been taken, it is only what the Zeal of ſome private Perſons ſuggeſted; the Execution of that glorious Deſign hath not been put into the Hands of thoſe, who ſhould be beſt inclined, as they are moſt concerned, to promote it.

Pſal. lxix. 10, 12.

Iſa. iii. 9.

The Fundamental Articles of our Faith have been oppugned from the Preſs; Myſteries have been derided; the Immortality of the Soul hath been denied; the Chriſtian Prieſthood ſet at naught and vilified; and even the *High Prieſt of our Profeſſion*, the Bleſſed *Jeſus* himſelf, treated

treat by a Blaſphemous Pen * with as much Scorn and Malice, as when he appeared before the Bar of *Pilate*. *Hath a Nation ſo* uſed *their Gods, which are yet no Gods?* or ſo vilified the Perſons that belonged to their Worſhip and Service ?

SERM. IV.

Jer. ii. 11.

Since theſe are ſome of the Methods, by which we qualified ourſelves for our Succeſſes, theſe ſome of the Returns which we made to God, after obtaining them ; can we reaſonably preſume, that we are in the Favour of God on the Account of them ! Can we juſtly promiſe ourſelves, that, becauſe we have ſucceeded *hitherto*, in ſpite of all our Sins and Provocations, we ſhall ſucceed *always ?* or reſt ſecure, that the Mercies we have received, great as they are, were meant only as Earneſts and Pledges of ſtill greater, which are to follow ?

Thus indeed we ſeem to think, and thus the preſent happy Proſpect of our Affairs, humanly ſpeaking, may ſeem to pro-

* See a Paſſage in the *Ax laid to the Root of Chriſtianity*, cited from a Book, entitled, *The Hiſtory of the Growth of Deiſm.*

SERM. IV.

miſe. And yet the ſudden and ſurpriſing Turns, we ourſelves have felt, or ſeen, ſhould not, methinks, ſuffer us too forwardly to admit ſuch Thoughts, which may indeed (if God ſhould be tempted from thence to rebuke our Vanity) contribute to blaſt the faireſt Hopes, but can be of no uſe towards rendering them effectual. Too great a Confidence in Succeſs is the likelieſt way to prevent it; becauſe it hinders us from exerting our Strength to the utmoſt, and making the beſt Uſe of the Advantages which we enjoy. It renders us indulgent to our Luſts and Vices, careleſs of approving and recommending ourſelves to God by Religious Duties, and by that means, ſecuring the Continuance of his Goodneſs to us. It is like the Conceit about Abſolute Election to Eternal Life; which ſome Enthuſiaſts entertaining, have been thereby made more remiſs in the Practice of thoſe Virtues which alone could ſecure their Title to Heaven.

Let us then lay aſide theſe *vain and ſinful Imaginations*, leſt the *Conſequence* of them

them ſhould be, in *Our* Caſe, what it was in King *David's*; *God did hide his Face, and he was troubled.* SERM. IV.

This is the *Third* Point, to which I propoſed to ſpeak. But 'tis an unwelcome Taſk, a Subject which I care not much to inſiſt on; and which, after all, I truſt in God, we may not be concerned in: Becauſe it is (I am ſure) ſtill in our Power to ſecure to ourſelves an Intereſt in the Divine Mercies that are yet to come, and to lengthen the Courſe of our preſent Proſperity; if we do but in good Earneſt betake ourſelves to the uſe of thoſe Means which are preſcribed in the Text, *Humiliation and Prayer. Then cried I unto Thee, O Lord, and gat me to my God right humbly.* III.

IV. Theſe are the *Duties*, which we profeſs, on this Solemn Day, to perform. If with a true Chriſtian Lowlineſs of Heart, and a devout Fervency of Soul we perform them, we ſhall find, that they will turn to a greater Account to IV.

SERM. IV.

us, than all the Warlike Preparations in which we truſt, than the Alliances of our Potent Friends, or even the Fears of our Diſheartened Enemies; that *they will fight for us better than a mighty Shield, and ſtrong Spear.* If we do indeed humble ourſelves before God this Day, not merely by the Outward Solemnities of a Faſt, but by *afflicting our Souls* (as well as Bodies) *for our Sins*, by emptying our Hearts of all thoſe vain and ſwelling Thoughts, which Proſperity hath infuſed into them; by acknowledging ourſelves unworthy of the leaſt of God's Mercies, at the ſame time that we enjoy the greateſt; by aſcribing to *Him*, all the Glory of what is paſt, and by renouncing all Reliance on the Arm of Fleſh for the Future; by deploring the mighty Guilt of our Tranſgreſſions, and renewing ſincere Vows of Obedience: If, I ſay, we do in this manner *ſanctify* the preſent *Faſt*, if we *ſeek unto God* thus *betimes, and make our Supplication to the Almighty*; *ſurely he will now awake for us, and make the Habi-*

Ecclus xxix. 13.

Job viii. 6, 7.

tation

tation of our Righteouſneſs proſperous; and, *though our Beginning hath* not *been ſmall, yet our Latter End ſhall greatly increaſe.* No Sight is ſo pleaſing to God, no Service is ſo acceptable to him, as the Public Humiliations of a thankful People, in the midſt of their Succeſſes and Victories. Mighty is the Efficacy of ſuch ſolemn Interceſſions, even to avert Judgments that are already denounced, (as appears from the Caſe of the *Ninevites*) how much more available then muſt they be, to ſecure the Continuance of Bleſſings, and to confirm and eſtabliſh the Proſperity which God hath already given us?

SERM. IV.

Lactantius and St. *Auſtin* are not afraid to confirm by their Suffrage the Obſervation made by the Heathen Writers *, that the flouriſhing Eſtate of the *Roman* Empire was owing to the Religious Diſpoſition of that People; by which they aſcribed all their Succeſſes to the Heavenly Powers they Worſhiped, and ſtill advanced in their Regard for Religion, as they advanced in Greatneſs.

* *Polybius, Cicero.*

Diis

SERM. IV. *Diis Te minorem quòd geris, imperas*; ſaid a *Roman* to his Country-men, at that Point of time, when their Affairs were moſt proſperous: It was becauſe they carried themſelves with a due Submiſſion to the Gods, that Mankind was made ſubject to them. Hath the Revelation of the Goſpel of *Chriſt* made any Change in the Methods of God's dealing with Kingdoms and Nations? If not—and the Reverence, which theſe Heathens expreſſed towards their falſe Deities, was ſo highly rewarded, may not We Chriſtians, when we thus offer up our Devotions to the true God, expect alſo a Bleſſing upon them? We certainly may; if they come not from the Lips, but the Heart; from an Heart filled with a grateful Senſe of Mercies received, and firmly reſolved to do every thing in its Power toward deſerving New ones: From an Heart, ſo affected as good *David's* was (not when he ſaid, *In my Proſperity I ſhall never be moved*; but) when he had learnt to ſecure and increaſe his Proſperity, by an humble Behaviour towards God,

God and a dutiful Reliance on his Providence; and did, under theſe Convictions, compoſe the following Hymn, to be uſed (as it ſhould ſeem) in the Public Service of the Church, on ſome ſolemn Day of Humiliation. *Lord* (ſaith he) *my Heart is not haughty, nor mine Eyes lofty, neither do I exerciſe myſelf in great matters, or in things too high for me.* As mighty things as thou haſt done for me, I have not been exalted, either in Heart, or Look, on that Account; nor have buſied myſelf in ſearching out the ſecret Reaſons of thy diſtributing Proſperity, and Adverſity, in ſuch a manner as beſt pleaſeth thee. *Surely I have behaved and quieted myſelf, as a Child that is weaned of his Mother*; I have imitated the Humble, Modeſt, and Tractable Temper of the Infant-State; *Yea, my Soul is even as a weaned Child*, it is as reſigned to thy Guidance, as entirely dependent on thy Care and Goodneſs. Upon which it very naturally follows ——*Let Iſrael* (that is, every *Iſraelite indeed*, who can thus truly ſay of himſelf) *truſt in the Lord*,

SERM. IV.

Pſ. cxxxi. 1.

SERM. IV. *Lord, from henceforth, and for ever!* for there can be no ſurer way to Succeſs, than by diſclaiming all Confidence in ourſelves, and referring the Events of things to God with an implicit Affiance.

Come on then, let as many of us, as have not been tempted by our Proſperity to entertain vain Thoughts, or are now reſolved to diſmiſs them, bow ourſelves before God, both publicly and privately, imploring the Continuance of his Bleſſings on that Righteous Cauſe wherein we are engaged, and on Thoſe, who by their Counſels, Courage, or Conduct uphold and ſtrengthen it; eſpecially on our moſt Gracious *QUEEN*, whoſe Exemplary Piety and Virtues are its greateſt Ornament and Advantage, its chief Support and Stay: Who, as She hath the Succeſſes of *David*, ſo hath received them with the ſame Religious Humility He did; and hath, by that means, we truſt, laid a Foundation for more; which (if our Vices hinder not) He in due time will beſtow, *who regardeth the Lowlineſs of his Handmaiden, but*

but ſcattereth the Proud in the Imagination of their Hearts: Who *putteth down the Mighty from their Seat*; but *hath exalted* (and will exalt) *the Humble and Meek.* SERM. IV.

To him, Father, Son, and Holy Spirit, be aſcribed all Dominion and Praiſe, Now, and for Evermore. Amen!

A SPIT-

A

SPITTAL-SERMON

Preached at

St. BRIDGET's Church,

Before the Right Honourable the

LORD MAYOR, &c.

On *Eaſter-Tueſday, April* 7, 1707.

St. MATTH. xxv. 40.

Verily I ſay unto you; Inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.

SERM. V.

ST. *Paul* being brought unto the *Areopagus*, or higheſt Court in *Athens*, to give an Account of the Doctrine he had *preached* concerning *Jeſus, and the Reſurrection*, fitly took that Occaſion to imprint on the Minds of thoſe

thoſe Magiſtrates, before whom he ſtood, the Belief of a Future Judgment, and to ſhew, what Connexion there was between the *Riſing of Jeſus* from the Grave, and his Coming to *judge* the World. *God,* ſaid he, *hath appointed a Day, in the which he will judge the World in Righteouſneſs, by that Man whom he hath ordained; whereof he hath given Aſſurance unto all Men, in that he hath raiſed him from the Dead.* The Riſing of *Jeſus* from the Dead, was an irreſiſtible Evidence of the Truth of his Doctrine; and one part of his Doctrine was, That he would judge the World. By Riſing from the Dead, he took Poſſeſſion of his Kingdom (all *Power* being then *given unto him both in Heaven and in Earth)* and was to *reign, till all his Enemies were put under his Feet,* that is, till Evil Men, and Evil Spirits were judged; which was the laſt and moſt illuſtrious Inſtance, wherein his Kingly Power was to be exerciſed: And then (and not till then) he was to *deliver up his Kingdoms to the Father.* On theſe (but more eſpecially on

SERM. V.

Acts xvii. 31.

Matth. xxviii. 18. 1 Cor. xv. 25.

Ibid. 24.

SERM. V. on the former of theſe) Accounts, did *God give Aſſurance unto all Men, that he would judge the World in Righteouſneſs, by that Man whom he had ordained, in that he raiſed him from the Dead.*

The Feſtival of our Lord's *Reſurrection* we have already celebrated; and may now therefore turn our Thoughts not improperly to conſider the chief *Conſequence* of his Reſurrection, a *Judgment* to come: That Branch of it eſpecially, which relates to the Enquiries that our Judge will then make concerning our Obedience to his great Commandment of *Charity*; the enforcing of which, is the pious and peculiar Deſign of theſe Annual Aſſemblies.

In the Account of that Solemnity, which our Bleſſed Saviour himſelf hath given us, we are told, that he will *then ſay to them on his Right Hand; Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an Hungred, and ye gave me Meat; I was thirſty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye cloathed me; I was ſick, and*

and ye viſited me; I was in Priſon, and ye came unto me. Amazed at this merciful Sentence, and no ways conſcious of any ſuch Deſerts, theſe good and humble Perſons are ſaid to reply; *Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee Drink? when ſaw we thee a Stranger, and took thee in? or naked, and cloathed thee? or, when ſaw we thee ſick, or in Priſon, and came unto thee?* To which our Saviour makes this memorable and gracious Return; fit to be engraven in the Hearts, and to be for ever ſounding in the Ears of all induſtrious Promoters of Charity: *Verily, I ſay unto you, Inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.* True it is, *Me* in Perſon ye never relieved, ſupported, comforted; but, ſince ye performed theſe kind Offices to others (who belonged to me) at my Command, and for My Sake; I take what you did to *them* [even to *one* of the *leaſt* of them] as done to *myſelf*, and ſhall, under that Notion, now give you an exceeding Re-

SERM. V.

SERM. V. compence for it. *Come*, therefore, *ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World!*

I do not think, this Account is to be underſtood literally, but with ſuch Allowances as are uſually made in the Explication of our Saviour's Parables; which hold, not in every particular Circumſtance, but only as to the main *Scope* and *Drift* of them. Now the general Deſign of this Relation manifeſtly is, to propoſe to us two *Conſiderations*, which are powerful Inducements to the Practice of *Charity*: One, "That upon *this* Head we "ſhall chiefly be examined and tried, "at the great Day of Account;" The other, "That Acts of Mercy done to the "Poor ſhall then be accepted, and re-"warded, as done to our Saviour himſelf."

Of theſe two Points, the former is ſufficiently implied throughout the Tenor of our Lord's Diſcourſe, wherein all the Inſtances mentioned relate to the ſingle Head of *Charity*: The latter is directly affirmed in very emphatical Words, and

with

with a ſolemn Preface, never uſed by our Saviour, but to give us warning of ſome remarkable Truth that is to follow. *Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto Me.* SERM. V.

The Words therefore afford proper Matter for our Devout Reflexion, under the two following Heads of Enquiry:

Firſt, Why, in the Account given of the Proceedings at the Day of Judgment, Acts of Mercy alone are mentioned? I.

Secondly, In what Senſe, and for what Reaſons it may be preſumed, that our Saviour will then accept the Acts of Mercy we now do to his Poor *Brethren* (ſuch he vouchſafes to call them) as done to *Himſelf*. II.

I. As to the firſt of theſe Enquiries, it is to be conſidered, That the External Acts of Mercy here mentioned, are ſuppoſed to include that Principle of Divine Love, or Charity, from whence they flow, I.

SERM. V.

and from which alone they derive all their Worth and Excellence. 'Tis the inward Habit, or Grace of Charity, which recommends the outward Act; ſo that the leaſt and loweſt Inſtances of Goodneſs, ſpringing from this Source, *are in the Sight of God of great Price:* even *a Cup of cold Water given to a* thirſty *Diſciple, in the Name of* Chriſt, *ſhall not loſe its Reward.* Whereas the moſt extraordinary and ſhining Acts of Charity, when ſeparated from a Principle of Divine Love, are of no Value; for, *if we beſtow all our Goods to feed the Poor, and have not Charity, it profiteth us nothing.* And therefore the

Matth. x. 42.

1 Cor. xiii. 3.

Firſt, And moſt obvious Account of the diſtinguiſhing mention here made of Acts of Mercy, may be taken from the ſurpaſſing Dignity and Worth of that Divine Grace which produceth them; which St. *Paul* tells us, is preferable even to *Faith* and *Hope:* for *the greateſt of theſe* Three *is Charity.*

1 Cor. xiii. 13.

I ſhould not wander from my Point, if I took occaſion here largely to explain the

the Grounds and Reaſons of this Preference; ſince whatever Excellence there is in the Cauſe, or Principle, muſt derive a proportionable Excellence alſo on the Effect; and therefore a full Diſplay of thoſe Grounds and Reaſons would tend to ſatisfy our preſent Enquiry. But having other Matter to offer, which is of nearer and plainer Uſe, I ſhall mention them only without inſiſting upon them. SERM. V.

Charity then (or a Love of God, which works by a Love of our Neighbour) is greater than *Faith*, or *Hope*, becauſe it ſuppoſes theſe Graces to be previouſly exerciſed, and is indeed the Reſult and Reward of them. Faith ſtedfaſtly believes, Hope eagerly expects; but Love, which is the End and Conſummation of both, enjoys.

It not only unites us to God, but it makes us like him too, and transforms us into a Divine Image! for *God is Love:* whereas Faith and Hope have no place in the ſupreme Mind; and conſequently, we ourſelves bear no Reſemblance to God, when we abound in them. 1 John iv. 8.

SERM. V.

Charity is more extenſive, as to its Object and Uſe, than either of the two other Graces, which center ultimately in ourſelves; for we believe, and we hope for Our own ſakes: But Love (which is a more diſintereſted Principle) carries us out of ourſelves, into Deſires and Endeavours of promoting the Intereſts of Other Beings.

1 Cor. xiii. 8.

Charity excels alſo in point of Duration, for *it never faileth*; it doth not end with this World, but goes along with us into the next, where it will be advanced and perfected: but Faith and Hope ſhall then totally Fail; the one being changed into Sight, the other into Enjoyment.

And indeed, well hath God ſuited theſe Graces to the ſeveral States to which they belong. Faith and Hope, which are uſeful in this Life only, may in this Life be exerciſed to Perfection. We may have ſo vigorous and piercing a Faith, as can be out-done by no Evidence, but that of Sight; we may have ſo erect and lively an Hope, as can only be exceeded by Fruition.

tion, in which it is loſt. But Love is as endleſs in its Degrees, as it is in its Duration; and is fitted therefore to an Immortal State, where it may be exerted and improved to all Eternity. SERM. V.

2. And this remarkable Property of Love will ſuggeſt to us one Reaſon, why Acts of Charity ſhall be enquired after ſo particularly, at the Day of general Account; becauſe Good Men are then to be conſigned over to another State, a State of everlaſting Love and Charity: And therefore the Chief Enquiry muſt then be, How they have abounded in thoſe Graces which qualify them beſt for an Admiſſion into that State, and for a due Reliſh of the Divine Pleaſures of it; how they have practiſed Charity here, the Exerciſe of which muſt be their Duty, and their Happineſs for ever. Heaven, and Hell, are the proper Regions of Love, and Hatred; Mercy, and Uncharitableneſs: Bleſſed Angels, and pure Souls, exerciſed in the Miniſtry of Love, are to poſſeſs the one; Devils, and damned Spirits, who are all Rage, Envy, and Ma-

SERM. V. lice, are to inhabit the other. When we ſtand therefore on the Brinks and Confines of thoſe States, at the Day of Doom, we ſhall be examined, how fit we ſeverally are for ſuch Places, and ſuch Company: according as that appears, our ſeveral Manſions ſhall be ſuitably aſſigned to us; and Men and Angels, Good and Bad, even We ourſelves ſhall, upon the Iſſue of this ſingle Article, acknowledge the Juſtice of the Sentence. Indeed

3*dly*, This ſingle Article is ſufficient to Abſolve, or Condemn us: for it is the ſhort Teſt, and ſure Proof of Univerſal Goodneſs. The whole Duty of a Chriſtian is nothing but Love, varied through the ſeveral Kinds, Acts, and Degrees of it. And Works of Mercy, are the moſt Natural and Genuine Off-ſpring of Love; ſo that from theſe a *Good Man* is denominated. The Scripture therefore frequently ſums up our Duty in *Charity*; and, for that Reaſon ſtyles it the *fulfilling of the Law*, and the *Bond of Perfectneſs*. Indeed where *Charity* is (that is, where the Bleſſed *Fruits* of *Charity*, ſpringing from

from a true *Principle* of Divine Love, are) there no other Chriſtian Grace or Perfection can be totally wanting; and where *Charity* is not, there may be the imperfect Reſemblances of other Chriſtian Graces and Virtues, but not thoſe Graces and Virtues themſelves: for ſuch they cannot be, unleſs fed, and invigorated, and animated by a Principle of Univerſal *Charity*. So that our Saviour, by profeſſing to examine us on this Head, brings Matters to a ſhort Iſſue, a ſingle Point, by which our Cauſe may be decided as effectually, as by larger Enquiries. It will furniſh us with a SERM. V.

4*th* Reaſon of his Conduct in this Cauſe, if we conſider, how great a Streſs he laid upon this Duty, while he was upon Earth; how earneſtly he recommended it; in how exalted a Degree of Perfection he preſcribed the Practice of it to us; ſo that he cannot but enquire, with a particular Concern how we have complyed with it.

It is his peculiar, his diſtinguiſhing Precept, the ſpecial Mark and Badge of our Diſ-

SERM. V. Diſcipleſhip: *A new Commandment* (ſaid he) *I give unto you, that ye love one another; by this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.* And upon the Article therefore of our Obedience to this *New Commandment*, he himſelf will declare, whether we do, or do not belong to him. It was one of the laſt Injunctions he gave, and often repeated to his Diſciples, in that Divine Exhortation he made to them juſt before he entered on the Bloody Scene of his Paſſion; 'twas the great Direction he left with them, when he himſelf was leaving the World. The firſt and chief Enquiry, therefore, when he returns to Judgment, will be, What Weight his Dying Words, have had with us?

John xiii. 34, 35.

5. The Nature of the Sentence he is to pronounce, the Rule of Judgment by which he will at the laſt Day proceed, requires that a particular Regard be then had to our Obſervation of this Precept. We ſhall be judged by the Grace and Mercy of the Goſpel, and not by the Rigour of unrelenting Juſtice. God will [illegible] judge

Judge the World in Righteouſneſs, but 'tis by an *Evangelical*, not a *Legal* Righteouſneſs; and by the Intervention of the *Man Chriſt Jeſus*, who is the *Saviour*, as well as the *Judge* of the World; and as ſuch, hath procured that pardoning Grace for us, which mitigates and tempers the Severity of the Rule, and entitles us to the Favour and Mercy of our Judge. But what Title can he have to Mercy himſelf, who hath not exerciſed it towards Others? *Bleſſed are the Merciful, for they ſhall obtain Mercy*, in that Day when *Mercy rejoiceth againſt Judgment*: But, on the other hand, *They ſhall have Judgment without Mercy, who have ſhewed no Mercy*. The Power of *Covering Sin*, is in Scripture aſcribed to no other Grace, or Virtue whatſoever, but *Charity*: when therefore *the Multitude of* our *Sins* is to be Judged and Puniſhed, the fitteſt and kindeſt Enquiry that our Judge can make, is, What Deeds of Charity we have to alledge in Extenuation of our Puniſhment?

SERM. V.

Matt. v. 7. James ii. 13. Ibid.

6. The *Secret* manner, in which Acts of Mercy often are, and ought to be, per-

SERM. V. formed, requires this public Manifeſtation of them at the great Day of Account. There are, I think, but three Duties, in the Performance of which God hath, after a peculiar manner, recommended Secrecy to us; *Alms*, *Faſting*, and *Prayer*. The two latter of theſe (as far as we are obliged to Secrecy in the Diſcharge of them) relate chiefly to *Ourſelves*, and to our *own* Concerns: but the firſt regards our Neighbour alone, and cannot therefore be done altogether without a Witneſs. However, as far as the Nature of this Duty will admit of *Privacy*, our Saviour hath enjoined it, and in Terms of a particular Significancy and Force. For he knew that Good and Bountiful Minds were ſometimes inclined to Oſtentation, and ready to cover it with a Pretence of inciting others by Their Example; and therefore checks this Vanity in theſe remarkable Words: *Take heed*, ſays he, *that ye do not your Alms before Men, to be ſeen of them.*——*That thou doſt not ſound a Trumpet before thee, as the Hypocrites do, that they may have Glory of*

of Men: Verily I ſay unto you, they have their Reward. But when thou doſt Alms, let not thy Left Hand know what thy Right Hand doth. And that we might be encouraged punctually to obſerve this Precept, by a Reward proportioned to the Nature of the Duty, therefore he adds; *And thy Father, which ſeeth in Secret, ſhall Himſelf reward thee openly*; that is, in the Sight of Angels and Men, at the great Day of Retribution. For that this is his Meaning, may appear from a parallel Place in St. *Luke*, where the Reward promiſed to Charity, is thus expreſſed; *And thou ſhalt be Recompenſed at the Reſurrection of the Juſt*; at that time, when *God ſhall judge the Secrets of Men by* Chriſt Jeſus; ſhall openly puniſh their Secret Sins, and openly own and reward their ſecret Virtues; their Acts of *Charity* eſpecially, which, as they were, in Obedience to his Command, performed Privately, ſo they ſhall now, according to his Promiſe, be *Rewarded Openly*. A Reward, every way congruous and fitting! For it gives God and

SERM. V.

Matt. vi. 1, 2, 3.

Ib. vi. 4.

Luke xiv. 14.

Rom. ii. 16.

SERM. V. and good Men the Glory, that would otherwiſe be loſt, of many retired Graces and Virtues; which deſerve ſo much the rather to be publiſhed, becauſe they declined Obſervation! It reproaches, and fills with Confuſion, thoſe unmerciful and wicked Men, who looked upon all ſuch concealed Inſtances of Goodneſs, as unprofitable Folly, as the *caſting of our Bread upon the Waters*, which, they did not think, *would* thus *be found after many Days.* It proclaims the Triumphs of Humanity and Goodneſs in a proper Audience, even before the whole Race of Mankind, then Aſſembled. The Objects of Mercy themſelves will be preſent, and will, with Pleaſure, diſcover the Bleſſed Hands that relieved them; nor ſhall their Teſtimony be wanting, when the Judge of the World doth, as it were, Point and Appeal to them in the Throng, as Evidences of the Equity of that Sentence he is then about to pronounce: *Inaſmuch as ye have done it to one of the leaſt of* theſe my Brethren, *ye have done it unto Me.*

Eccl. xi. 1.

And

And this furniſhes us with yet one more Reaſon, why our Saviour lays ſuch a particular Streſs on Acts of Mercy; becauſe he looks upon every one of them as a *Perſonal* Kindneſs done to *Himſelf*; *ye have done it unto Me!* How this is to be underſtood, and upon what Account our Lord is pleaſed to expreſs himſelf on this Occaſion, with ſo wondrous a Degree of Condeſcenſion, is what I, upon my *Second general Head*, propoſed to ſhew. SERM. V.

II. *Inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto Me. To me!* that is, at my Inſtance, and for my Sake; to *my Brethren*, as ſuch, on Account of their Relation to me; and what is thus done in Obedience to my Commands, and with a peculiar Regard to my Perſon, I eſteem a Perſonal Kindneſs, and will acknowledge and reward it accordingly: For, as he elſewhere ſpeaks, *Whoſoever ſhall give to drink unto one of theſe little ones a Cup of cold Water only, in the Name of a Diſciple*, [or, *as belonging to Chriſt*]. II.

SERM. V. Chriſt] *verily I ſay unto you, he ſhall in no wiſe loſe his Reward.*

Mark ix. 41. It is certain, that thoſe good Men, who take ſuch Pleaſure in relieving the Miſerable, for *Chriſt's* Sake, would not have been leſs forward to miniſter unto *Chriſt* himſelf, if they had been bleſſed with an Opportunity of doing it. Now, what they were thus ready to have done, our Saviour reckons as done, and places to their Account. *For if there be firſt a willing Mind, it is accepted according to that a Man hath, and not according to that a Man hath not.* And this is the Ground of that favourable Deciſion of his, in behalf of the Poor Widow, who, while *many, that were rich, caſt much into the Treaſury, threw in two Mites — Verily* (ſaid he) *ſhe hath caſt in more than they All! i. e.* if ſhe had as much as they all had, ſhe would have caſt in more than they all did; and God reſpects, not the Gift, but the bountiful Mind and Intention of the Giver; *calling* (in this Senſe alſo) *the things that are not, as if they were.*

2 Cor. viii. 12.

Mark xii. 42, 43.

Rom. iv. 17.

But there is yet a more ſtrict and proper Senſe, in which the Words of our Lord may be underſtood. He hath taken our Nature upon him, and united it to himſelf; and is, therefore, on the Account of this Union and Alliance, ſome way intereſted in the Joys and Griefs of thoſe who ſhare the ſame Nature with him. For, according to the reaſoning of the Divine Writer to the *Hebrews*, *both he that ſanctifieth, and they who are ſanctified, are all of one* [i. e. *are* all *Partakers of* the ſame *Fleſh and Blood*; as he afterwards explains himſelf;] *for which Cauſe he is not aſhamed to call them Brethren.* SERM. V. Heb. ii. 11. Ibid.

We are indeed his *Brethren*, as we are Men: but we are ſtill more ſo, as we are *Chriſtians*; that is, as *Members* of that Myſtical *Body*, of which *Chriſt Jeſus* is the *Head*. Now (as St. *Paul* argues concerning this Myſtical Body) *whether one Member ſuffer, all the Members ſuffer with it; or one Member be honoured, all the Members rejoice with it.* The *Head* eſpecially, which is the 1 Cor. xii. 26.

SERM. V. Principle of Life, and Motion, and Senſe to the reſt; and *from which all the Body by Joints and Bands having Nouriſhment miniſtred, and* being *knit together, increaſeth with the Increaſe of God.* They are ſtill the ſame Apoſtle's Words; who is every where full of this Union and Sympathy between *Chriſt* and his Members; having received very ſtrong Impreſſions of it at the Time of his Converſion, when he heard that Voice from Heaven, *Saul, Saul, Why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt.* In like manner as *Jeſus is perſecuted*, when any of his Poor Members ſuffer, he is relieved alſo, when they are relieved.—*Inaſmuch as ye have done it unto the leaſt of theſe my Brethren, ye have done it unto me.*

Indeed, our Saviour is repreſented every where in Scripture as the ſpecial Patron of the Poor and the Afflicted, and as laying *their* Intereſts to Heart (as it were) more nearly than [illegible] any

any other of his Members. The Reaſon of which is not obſcurely intimated to us. SERM. V.

Our Saviour's Humiliation conſiſted not merely in taking Human Nature upon him, but Human Nature cloathed with all the loweſt and meaneſt Circumſtances of it. He led a Life of great Poverty, Shame, and Trouble; *not having where to lay his Head*, or wherewithal to ſupply his own Wants, without the Benevolence of others, or a Miracle: *He was deſpiſed and rejected of Men, a Man of Sorrows, and acquainted with Grief*; ſo that the reſt of the World *hid, as it were, their Faces from him.* Now, in the Epiſtle to the *Hebrews* we are told, that, by thus *taking on him the Seed of* Abraham, he became *a merciful and faithful High-Prieſt*; who *could be touched with the feeling of our Infirmities*, becauſe he *was in all Points tempted like as we are*, and *himſelf alſo compaſſed with Infirmity*. If then, by taking upon himſelf Human Nature at large, he hath a Iſa. liii. 3. Heb. ii. 17. Ib. iv. 15. v. 2.

SERM. V. compaſſionate and tender Senſe of the Infirmities of Mankind in general; he muſt needs, in a peculiar manner, feel, and commiſerate the Infirmities of the *Poor*, in which he himſelf was ſo eminent a Sharer. To the reſt of Mankind he was allied indeed by his Humanity; but to the *Poor*, even by the humble and ſuffering Circumſtances of it: He was made *in the Likeneſs of Men*; but moſt like the meaneſt among the Sons of Men. *Wherefore he is not aſhamed to call them Brethren*, by way of Diſtinction; to publiſh their near Relation to him; to recommend their Caſe particularly to Us; to eſpouſe all their Intereſts; to take Part in all their Afflictions; and even to acknowledge the good Offices we do them, as done to *himſelf* —— *I ſay unto you, Inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto Me.*

I have diſpatched the Argument in both its Branches, which I undertook to conſider. The *Uſe* we are now to make

make of it, is Obvious and Eaſy; ſo Obvious, that I queſtion not but you have prevented me in this Reſpect, and have all along, as I paſſed from Point to Point, applied it to yourſelves, to the enforcing of the great Duty of Charity, to the enflaming your Souls with an ardent Love of it, and a Reſolution of practiſing it in ſuch an exalted Degree, as becomes the true Diſciples (nay the Friends and Brethren) of *Jeſus*. *Many excellent things are ſpoken of* this Divine Grace, in Scripture; many high Encomiums are there given of it; many encouraging Promiſes are made to it: But I queſtion, whether all of them taken together, carry more Life, and Force, and Warmth in them, than the Two affecting Conſiderations I have explained to you. The Wit of Man cannot contrive (for even the Wiſdom of God hath not ſuggeſted) any more preſſing Motives, more powerful Incentives to the Exerciſe of Charity, than theſe; That we ſhall be judged by it at the laſt dreadful Day; and that then, all the Acts of

SERM. V.

SERM. V. *Mercy* we have done to the *Poor*, ſhall by our Merciful Judge be owned, and rewarded, as Perſonal Kindneſſes done to himſelf.

What can awaken us to do Good, if the Sound of the laſt Trumpet cannot? If a lively Senſe and Anticipation of the great Scene of Judgment which ſhall then be unfolded, of the Proceſs which ſhall be formed, of the Scrutiny which ſhall be made, of the Sentence which ſhall be pronounced; if, I ſay, the bright Ideas of theſe Solemnities, which the Scripture had taken care to imprint upon our Minds, do not excite us to
John xi. 4. abound in the *Labour of Love, whilſt it is* yet *Day*, ere *the Night cometh, when no Man can work*; Vain will be the Attempt of rouſing us into the Love and Practice of Goodneſs, by any leſs aſtoniſhing Methods; all other Applications and Motives whatſoever will be loſt upon us; and we muſt even be ſuffered to *ſleep on* in our Security, *and take our Reſt*,
2 Pet. ii. 3. till *our Judgment, which lingereth not*,

overtakes us, *and our Damnation, which* SERM. *ſlumbereth not*, lays hold of us. V.

Do we, in good Earneſt, believe the Account of that Day's Tranſaction which our Lord hath given us? Let us ſhew our Faith by our Works, and paſs the time of our ſojourning here (as it will then be well for us we had paſſed it) in the unwearied Exerciſe of *Beneficence* and *Charity*. Can we believe that *God hath appointed a Day wherein he will Judge the World by the Man Chriſt Jeſus*; without believing alſo, that he will judge it in that very Manner, and with thoſe very Circumſtances, which the Judge himſelf hath revealed to us? And if ſo, how can we ever think of appearing at that awful Tribunal, without being able to give a ready Anſwer to the Queſtions which he ſhall then put to us, about the Poor and the Afflicted, the Hungry and the Naked, the Sick and the Impriſoned? What Confuſion of Face ſhall we be under, when that Grand Inqueſt begins; When an Account of our Wealth, and our Opportunities of do-

SERM. V.

ing Good is diſplayed, on the one Side, and a Particular of our Uſe, or Miſuſe of them is given in, on the other? And it ſhall appear, That the Good Things we have *done*, are few, and little, in compariſon of thoſe we have received? How ſhall we then wiſh (to no Purpoſe wiſh) that it might be allowed us to live over our Lives again, in order to fill every Minute of them with Charitable Offices, which, we find, will at that time be of ſo great Importance to us?

In vain ſhall we then plead (though we could truly plead) that we have been frequent and devout Worſhipers of God, Temperate and Sober in our Enjoyments, Juſt and Conſcientious in our Dealings; in vain ſhall we attempt to juſtify ourſelves, as the rich young Man in the Goſpel did, by appealing to the great Duties of the Law, and ſaying, *All theſe have I kept from my Youth up*; unleſs we can ſay alſo ſomewhat more for ourſelves, than *He* could; even that we have been liberal in our Diſtributions to the Poor, and well diſcha-

Matt. xix. 20.

that important Stewardſhip with which God hath entruſted us. One ſingle Inſtance of Relief afforded to the Afflicted and the Miſerable, one *Cup of Cold Water given to a Diſciple*, that is, the ſmalleſt Act of *Charity*, done out of a ſincere Principle of Goodneſs, ſhall then ſtand us in greater ſtead, and recommend us more effectually to the Favour of our Judge, than all our pretended Zeal for the Divine Honour, and the Advancement of Religion, than all the Flights and Fervors of Devotion, than all the Rigors and Severities of the Mortified State, nay, than whatever Chriſtian Graces and Virtues we can ſuppoſe it poſſible to attain, without attaining true Chriſtian *Charity*, i. e. ſuch an ardent Love of God, as manifeſts itſelf in a proportionable Love of our Neighbour, and particularly, in thoſe genuine Fruits of Love, with which Chriſtian Mercy and Tenderneſs will be ſure to Inſpire us. SERM. V.

This is a Truth, which cannot be too often, or too earneſtly inculcated, becauſe

SERM. V. cauſe (important as it is) we are apt, extremely apt, to overlook it, and to perſuade ourſelves, that, if we do but obſerve the Rules of Moral Honeſty in all our Tranſactions; if we wrong no Man, or make Reſtitution to thoſe we have wronged; ſuch a Righteous and Faultleſs Conduct will ſecure our Title to Happineſs. We own, indeed, that extraordinary Acts of *Charity* are commendable, and ſhall have their Reward: But we think we can eſcape Hell, without performing them; and are humble enough to be contented with the loweſt Station in Heaven. Human Judicatories, we obſerve, give Sentence only on Matters of Right and Wrong, but enquire not into Acts of Bounty and Beneficence; and we eaſily transfer this known Method of Proceeding from Earthly Tribunals to that of Heaven. To rectify a Miſtake of ſo great Conſequence as this, it was requiſite to aſſure us, that, though the Forms and Solemnities of the Laſt Judgment, as they are deſcribed in the Goſpel, may bear ſome Reſemblance to those

SERM. V.

thoſe we are acquainted with here below, yet the Rule of Proceeding ſhall be very different: That we ſhall be Tried at that Bar, not merely by our Righteouſneſs, but moreover and chiefly by our *Charity*; That it will not avail us then to ſay, We have done no Evil, if we have done no Good; That however Virtues of Omiſſion (if I may ſo ſpeak) will not Save us, yet, that Sins of Omiſſion will certainly Damn us. 'Tis becauſe we have *not* given the Hungry, Meat; and the Thirſty, Drink; becauſe we have *not* taken in the Stranger, and cloathed the Naked; becauſe we have *not* viſited the Sick, and thoſe that are in Priſon; that we ſhall be then included in that terrible Sentence, *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels!* The Ignorance of thoſe, who are Strangers to the Covenant of *Chriſt*, may be winked at, and their Future Happineſs ſecured to them upon lower Terms: But it is Madneſs in Chriſtians, after ſuch a Declaration as this,

to

SERM. V. to flatter themſelves with the Hopes of getting to Heaven, without abounding in the Offices of *Charity*. 'Twas chiefly to rouſe Men up into a Senſe of their Duty and Danger in this Reſpect, that our Saviour uttered the Parable of the *Rich Man* and *Lazarus*. The Rich Man is not blamed in the Parable, as having made uſe of any unlawful Means to amaſs Riches, as having thriven by Fraud and Injuſtice, or grown fat upon the Spoils of Rapine and Oppreſſion: All that is there laid to his Charge, is, That he was *cloathed with Purple and fine Linen, and fared ſumptuouſly every Day*, without regarding the wretched Condition of *Lazarus*, who was laid at his Gate; and who is ſaid, indeed, to have *deſired to feed of the Crumbs which fell from his Table*, but is not ſaid to have *obtained* what he deſired. And even this want of Humanity to an Object ſo pityable and moving, did, it ſeems, deſerve to be puniſhed with everlaſting Torments. Hear, and Tremble, all Ye who *have this World's Good, and*

1 John iii. 17.

and ſee your Brother have need, and ſhut up your Bowels of Compaſſion from him. SERM. V.

But I believe far better things of All, and know far better things of many, that compoſe this Audience; for I ſee here, the worthy Governors and Encouragers of thoſe Public and Uſeful Charities, which are a greater Ornament to this City, than all its Wealth and Splendor; and do more real Honour to the Reformed Religion, which gave Birth to them, than redounds to the Church of *Rome*, from all thoſe Monkiſh and ſuperſtitious Foundations, of which ſhe vainly boaſts, and with which ſhe dazzles the Eyes of Ignorant Beholders.

We live at a Time, when Popery, which is ſo far ſhut out by our Laws, as not to be able to re enter openly, is yet ſtealing privately in by the Back-Door of Atheiſm, and making many other ſecret and unperceived Advances upon us. Its Emiſſaries are very numerous, and very buſy in Corners, to ſeduce

SERM. V. duce the Unwary. And among all the popular Pleas, which they employ to this Purpoſe, there is none more enſnaring (I ſpeak what I know, by Experience) than the Advantageous Repreſentations they make of the Public Charities, which abound in Their Communion. Many ways there are of expoſing the Vanity of ſuch Pretences: but I have found none more ſucceſsful, than to direct the Perſons, who are ſtruck with the ſpecious Appearances of Charity in *that* Church to the real and ſubſtantial Effects of it in *ours*; thoſe noble Monuments of *Glory to God, and Good Will to Men*, which the Piety of our Proteſtant Anceſtors raiſed; and which have ſince received as great Additions and Improvements, as the renowned City itſelf to which they belong. I mention them together, becauſe I take the One of them to have ſprung, in ſome Meaſure, from the Other; and the preſent proſperous Eſtate of this great *Emporium* to be owing, not more to the Induſtry of its Inhabitants, than to thoſe ſhining

Inſtances

Inſtances of Charity in which they excel; there being no ſurer way towards increaſing Riches, than by ſharing them with the Poor and the Needy. SERM. V.

I have not room to give you a complete View of what hath been expended in ſuch charitable Diſtributions within the Walls of this City, ſince the time of our Bleſſed Reformation, when theſe goodly Plants were firſt ſet, which have ſince, by due Watering and Culture, ſo wonderfully grown and flouriſhed: You may gueſs at the prodigious Sum to which ſuch an Eſtimate would amount, when you have heard, What hath been here done for the Poor by the five *Hoſpitals* and the *Work-Houſe*, within the Compaſs of one Year, and towards the End of a Long, Expenſive War; which, however it may have drained our Wealth in other Reſpects, yet hath (Thanks be to God) not exhauſted, and ſcarce diminiſhed our Charity. I ſhall give you a ſhort Account of *Two Reports*, which were read at large to you Yeſterday.

[*Here*

SERM. V. [*Here an* Abſtract *of thoſe* Reports *was read.*]

'Tis not neceſſary to plead very earneſtly in behalf of theſe Charities; they ſpeak ſufficiently for themſelves, by a ſilent, but powerful Eloquence, that is not to be withſtood. There is ſuch a Native Comelineſs and Beauty in well-deſigned Works of Beneficence, that they need only be ſhewed, in order to charm all that behold them. Particularly Theſe of which you have had an Account, are ſuch Wiſe, ſuch Rational, ſuch Beneficial Inſtitutions, that it is Impoſſible for a Good Man to hear them repreſented, without wiſhing them all manner of Succeſs; and as impoſſible for one, that is both Rich, and Good, not to contribute to it. To relieve the helpleſs Poor; to make ſturdy Vagrants relieve themſelves: to hinder idle Hands from being miſchievous to the Common-wealth; nay, to employ them ſo, that they may be of public Service; to reſtore Limbs to the

Wounded, Health to the Sick, and Rea- SERM.
ſon to the Diſtracted; to educate Chil- V.
dren in an honeſt, pious, and laborious
manner; and, by that Means, to ſow a
good Seed, of which perhaps another Age,
and another Race of Men, may reap the
Benefit; Theſe are Things of ſo evident
Uſe, of ſo confeſſed an Excellence, that
it would be an Affront to Men's Under-
ſtandings to go about to prove it.

Beſides, the Vigilance of thoſe who preſide over theſe Charities, is ſo exemplary, their Conduct ſo irreproachable, that Perſons diſpoſed to do Good in theſe Inſtances, can entertain no Suſpicions of the Miſapplication of their Bounty; but are almoſt as ſure, that what they give will be made uſe of to its proper End, as they are that the End itſelf is Good, for which they beſtow it. It is a mighty Check to beneficent Tempers to conſider, how often good Deſigns are fruſtrated by an ill Execution of them; and perverted to Purpoſes, which, could the Donors themſelves have foreſeen, they would have been very loth to promote. But it

SERM. V. is the peculiar Felicity of Charitably-minded Perſons in this Place, to have no Objections of that kind to ſtruggle with. All they have to conſider is, What Portion of their Wealth they deſign for the Uſes of the Poor; which they may then chearfully throw into one of theſe Public Repoſitories; ſecure, that it will be as well employed as their Hearts can deſire, by Hands well verſed in the Labour of Love, and whoſe Pleaſure it is to approve their own Beneficence to the Public, by a careful Management and Diſtribution of other Men's *Charity*.

This gives Benefactors an Opportunity of *doing their Alms*, with that Self-denying Secrecy, which our Lord recommends, and which greatly enhances the preſent Pleaſure, and the Future Reward of them. For we may then ſafely conceal our good Deeds from the Public View, when they run no Hazard of being diverted to improper Ends, for want of our Own Inſpection. Hence it is, that theſe Public *Charities* have been all along ſupplyed, and fed by Private Springs; the Heads of which

which have ſometimes been wholly un- SERM.
known. And I take it to be an Argu- V.
ment of God's peculiar Bleſſing upon
them, that the Expences of ſome of them do always much exceed their certain *Annual* Income; but ſeldom, or never, their Caſual Supplies. I call them *Caſual*, in Compliance with the common Form of Speaking; though I doubt not but that they owe their Riſe to a very particular Direction of Providence. The Overſeers of theſe Bounties ſeem to Me, like thoſe who live on the Banks of the *Nile*; who Plough up their Ground, and Sow their Seed, under a confident Expectation, that the Soil will in due time be Manured by the Overflowing of that River, though they neither ſee, nor know the true Cauſe of it.

May God touch the Hearts of all that are able to contribute to ſuch Works of Mercy, and make them as willing as they are able! In order to excite their Chriſtian Compaſſion, I need uſe no other Motive than that which the Text ſuggeſts; That the Lord *Jeſus* will look upon what-

SERM. V. ever we do of this kind, as done to himſelf; *Inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto Me!* Let us carry this Conſideration always in our View, and endeavour to affect our Minds with a lively and vigorous Senſe of it. We are apt ſometimes to wiſh, that it had been our Lot, to Live and Converſe with *Chriſt*, to hear his Divine Diſcourſes, and to obſerve his ſpotleſs Behaviour; and we pleaſe ourſelves perhaps with thinking, how ready a Reception we ſhould have given to him and his Doctrine; how forward we ſhould have been in doing all public Honours, and private Services, and in abounding in all the Offices of Humanity towards him. The Opportunity we wiſh for, we have: For, behold, he is *with us to the End of the World*, in the Perſons of the Poor and Miſerable. They are his Repreſentatives, his Subſtitutes; deputed by him to receive our Bounty in his Name, and in his Stead: And we may reſt aſſured (for *he is faithful who promiſed)* that the Comforts and Sup-

Supports, which we extend to theſe his Poor Brethren, ſhall be as kindly Received, as highly Valued, as mightily Rewarded, as if He himſelf had been the Object of our Pious Liberality; and that we ſhall, on this Account, be found, at the Day of Retribution, among thoſe at his Right Hand, to whom he will ſay; *Come ye Bleſſed of my Father, inherit the Kingdom prepared for You, from the Foundation of the World: For I was an hungred, and Ye gave me Meat; I was thirſty, and Ye gave me Drink; I was a Stranger, and Ye took me in; Naked, and Ye cloathed me; I was Sick, and Ye viſited me; I was in Priſon, and Ye came unto me.* SERM. V.

God grant, that every one of us may, by thus ſhewing Mercy, entitle ourſelves to the Mercy of *Jeſus!*

To Him, with the Father, and Bleſſed Spirit, be rendred all Majeſty, Might, and Dominion for Ever! Amen.

An Acquaintance with GOD, *the beſt Support under Afflictions.*

A

SERMON

Preached before the

QUEEN,

AT

St. *JAMES'S.*

October 13, 1708.

JOB xxii. 21.

Acquaint now thyſelf with Him, and be at Peace.

SERM. VI. THE exceeding Corruption and Folly of Man is in nothing more manifeſt, than in his Averſeneſs to entertain any Friendſhip or Familiarity with God; though he was framed for that very

very End, and endued with Faculties fitting to attain it; tho' he ſtands, and cannot but be ſenſible that he ſtands, in the utmoſt want of it; tho' he be invited, and encouraged to it, frequently, and earneſtly, by God himſelf; and tho' it be his Chief Honour, Advantage, and Happineſs, as well as his Duty, to comply with thoſe Invitations. SERM. VI.

In all Caſes, where the Body is affected with Pain, or Sickneſs, we are forward enough to look out for Remedies, to liſten greedily to every one that ſuggeſts them, and upon the leaſt Hopes of Succeſs, from the Reports of others, immediately to apply them. And yet, notwithſtanding that we find and feel our Souls diſordered and reſtleſs, toſſed and diſquieted by various Paſſions, diſtracted between contrary Ends and Intereſts, ever ſeeking Happineſs in the Enjoyments of this World, and ever miſſing what they ſeek; notwithſtanding that we are aſſured from other Mens Experience, and from our own inward Convictions, that the only way of regulating theſe Diſ-

SERM. VI. orders is, to call off our Minds from too cloſe an Attention to the things of Senſe, and to employ them often in a ſweet Intercourſe of our Maker, the Author of our Being, and Fountain of all our Eaſe and Happineſs: yet are we ſtrangely backward to lay hold of this ſafe, this only Method of Cure: We go on ſtill nouriſhing the Diſtemper under which we groan, and chooſe rather to feel the Pain, than to apply the Remedy. Excellent, therefore, was the Advice of *Eliphaz* to *Job*, when, in the midſt of his great Troubles and Preſſures, he thus beſpoke him, *Acquaint thyſelf now with Him (i. e)* with God, *and be at Peace:* Take this Opportunity of improving thy *Acquaintance* with *God*, to which he always, but *now* eſpecially, invites thee; Make the true Uſe of thoſe Afflictions which his Hand, mercifully ſevere, hath been pleaſed to lay upon thee; and be led by the Means of them, tho' thou haſt endeavoured to know and ſerve Him already, to know and ſerve Him ſtill better; to deſire, and love Him more: Calm the

Diſorders

Diſorders of thy Mind by Reflections on his Paternal Goodneſs and Tenderneſs; on the Wiſdom, and Equity, and abſolute Rectitude of all his Proceedings: Comfort thyſelf with ſuch Thoughts at all times, but chiefly at that time, when all Earthly Comforts fail thee; Then do thou particularly retreat to theſe Conſiderations, and ſhelter thyſelf under them; ---*Acquaint now thyſelf with Him, and be at Peace.* SERM. VI.

The Words therefore will ſuggeſt Matter not unfit for our Devout Meditation, under the three following Heads; wherein I ſhall conſider,

I. What this Scripture-Phraſe of *acquainting ourſelves with God* implies, and wherein the Duty recommended by it particularly conſiſts. I.

II. How Reaſonable, Neceſſary, and Deſirable a Duty it is, as on many other Accounts, ſo eſpecially on This, That it is the only True Way towards attaining a perfect *Tranquillity* and *Reſt* of Mind, ---*Ac-* II.

SERM. VI. ---*Acquaint thyſelf with Him, AND BE AT PEACE.* Which will lead me alſo to ſhew, in the

III. III. *Place*, That the moſt proper *Seaſon* for ſuch a Religious Exerciſe of our Thoughts is, when any *Trouble* or *Calamity* overtakes, *Acquaint thyſelf NOW with Him.*

I. I. We are to conſider, What this Scripture-Phraſe of *Acquainting ourſelves with God*, implies, and wherein the Duty recommended by it particularly conſiſts. The Phraſe itſelf occurs, I think, no where elſe in Holy Writ; however, the true Meaning of it is very Obvious and Eaſy.

We are prone by Nature to engage ourſelves in too cloſe and ſtrict an Acquaintance with the Things of this World, which immediately and ſtrongly ſtrike our Senſes; with the Buſineſs, the Pleaſures, and the Amuſements of it; we give ourſelves up too greedily to the Purſuit, and immerſe ourſelves too

too deeply in the Enjoyment of them; and contract at laſt ſuch an Intimacy and Familiarity with them, as makes it difficult and irkſome for us to call off our Minds to a better Employment, and to think intenſely on any thing beſides them. To check and correct this ill Tendency, it is requiſite that we ſhould *acquaint ourſelves with God*, that we ſhould frequently diſengage our Hearts from Earthly Purſuits, and fix them on Divine Things; that we ſhould apply ourſelves to ſtudy the Bleſſed Nature and Perfections of God, and to procure lively and vigorous Impreſſions of his perpetual Preſence with us, and Inſpection over us; that we ſhould contemplate earneſtly and reverently the Works of Nature and Grace, by which he manifeſts himſelf to us; the inſcrutable Ways of his Providence, and all the wonderful Methods of his dealing with the Sons of Men: That we ſhould inure ourſelves to ſuch Thoughts, till they have worked up our Souls into that filial Awe and Love of Him, that humble and

SERM. VI.

SERM. VI. and implicit Dependence upon Him, which is the Root and Principle of all manner of Goodneſs; till we have made our Duty in this Reſpect, our Pleaſure, and can addreſs ourſelves to Him, on all Occaſions, with Readineſs and Delight, imparting all our Wants, and expreſſing all our Fears, and opening all our Griefs to Him, with that holy Freedom and Confidence to which the Saints and true Servants of God are entitled, having *received the Spirit of Adoption, whereby they cry, Abba Father!* In this Senſe ought we to *acquaint ourſelves with God*, to *ſet Him always before us*, as the Scripture elſewhere ſpeaks; *to draw near* to *him*, and *to delight in approaching him.*

But this is only a *General* Account of what our *Acquaintance with God* implies: It may be uſeful to mention ſome *Particulars* alſo, wherein it chiefly conſiſts; and to ſay ſomewhat diſtinctly upon Each of them.

In order to begin, and improve Human Friendſhips, *Five* Things are principally requiſite; *Knowledge, Acceſs,* a *Similitude.*

multitude of Manners, an entire *Confidence* and *Love*: and by Theſe alſo the Divine Friendſhip, of which we are treating, muſt be cemented, and upheld. SERM. VI.

The firſt Step towards an *Acquaintance with God*, is, a due *Knowledge* of him: I mean not a Speculative Knowledge, built on abſtracted Reaſonings about his Nature and Eſſence; ſuch as Philoſophical Minds often buſy themſelves in, without reaping from thence any Advantage towards regulating their Paſſions, or improving their Manners: But I mean a Practical Knowledge of thoſe Attributes of his, which invite us nearly to approach him, and cloſely to unite ourſelves to him; a thorough Senſe, and Vital Experience of his Paternal Care over us, and Concern for us; of his unſpotted Holineſs, his inflexible Juſtice, his unerring Wiſdom, and his diffuſive Goodneſs; a Repreſentation of him to ourſelves, under thoſe affecting Characters of a *Creator*, and a *Redeemer*, an *Obſerver*, and a *Pattern*, a *Law-giver*, and a *Judge*; which are apteſt to incline

our

SERM. VI. our Wills, and to raiſe our Affections toward him, and either to awe, or allure us into a ſtricter Performance of every Branch of our Duty. Theſe, and the like *Moral*, and *Relative* Perfections of the Deity, are moſt neceſſary, and moſt eaſy to be underſtood by us; upon the leaſt Reflexion and Enquiry we cannot miſs of them; though the oftner, and more attentively we conſider them, the better, and more perfectly ſtill ſhall we know them.

The Acquaintance, thus begun, cannot continue, without frequent *Acceſs* to him; without *ſeeking his Face continually* (as the good Pſalmiſt's Phraſe is) in all the Methods of Spiritual Addreſs: in Contemplation, and Prayer; in his Word, and in his Ordinances; in the Public Service of the Sanctuary, and in the Private Devotions of the Cloſet; and chiefly in the latter of theſe, which are, on ſeveral Accounts, moſt uſeful towards promoting this holy Correſpondence. By theſe Means, and in theſe Duties, is he to be approached, and found; and,

and notwithſtanding our Infinite Diſtance, will *draw near to Them who* thus *draw near to Him*, and ſhew himſelf to be a *God* that *is at Hand*, and *not afar off*. SERM. VI.

But in vain ſhall we approach him, unleſs we endeavour to be *like* him: A Similitude of Nature and Manners (in ſuch a Degree as we are capable of) muſt tie the holy Knot, and rivet the Friendſhip between us. Whomſoever we deſire to approve, we labour alſo to conform ourſelves to; to be *not only almoſt, but altogether ſuch as they are*, if it be poſſible; that ſo They, ſeeing themſelves in Us, may like Us, for the ſake of Themſelves, and go out (as it were) to meet, and embrace their Own Image and Reſemblance. Would we then be admitted into an Acquaintance with God? let us ſtudy to reſemble him; we muſt be *Partakers of a Divine Nature*, in order to partake of this high Privilege and Alliance! *For what Fellowſhip hath Righteouſneſs with Unrighteouſneſs? and what Communisn hath Light with Darkneſs?*

Yet

SERM. VI. Yet further one Eſſential Ingredient in all true Friendſhip, is, a firm unſhaken *Reliance* on him who is our Friend. Have we ſuch towards God! Do we entirely Truſt in him? Do our Souls lean on him, as a Child that is weaned on its Mother? Do we reſign ourſelves, and our Affairs, abſolutely to be diſpoſed of by him? and think all our Concerns ſafer in his Hands, than in our own? and reſolve to believe every thing to be beſt and fitteſt for us, which he ſees beſt ſhould befal us? Are we ſtill under his Rod, without a Murmur? without Deſpondency of Mind, and without charging God fooliſhly? Do we unboſom all our Secrets to him, and neither endeavour, nor pretend to hide any thing that paſſeth in the Depth of our Hearts from him? Do we enquire of him for his Advice and Aſſiſtance in every thing? and hearken to what our Lord God ſhall ſay to us, either by the inward Whiſpers of our Conſcience, or the outward Miniſtry of his Word, or the awakening Calls of his Providence?

and give Heed diligently to fulfill all the leaſt Intimations of his good Pleaſure, that are any ways made known to us? Then have we entered deep into, and advanced far in that holy Intimacy, which the Text recommends: O well it is with us! Happy are we, and ſhall we be! SERM. VI.

However, *yet one thing more we lack* to be perfect; *Love*, which is the *fulfilling of* this *Law* of Friendſhip, the ſureſt Teſt, and moſt exalted Improvement of it.

Let us conſider therefore, whether we do indeed *love the Lord our God, with all our Heart, and with all our Soul, and with all our Mind, and with all our Strength:* Whether our Approaches to Him are always Sweet and Refreſhing; and we are uneaſy, and impatient under any long Diſcontinuance of our Converſation with him; and retire into our Cloſet from the Crowd, in order to meet Him whom our Soul loveth, with a Pleaſure far exceeding Theirs, who *Chant to the Sound of the Viol*, and are *joyful in the Strength*

SERM. VI.

of new Wine: Whether our Hearts burn within us, at the Peruſal of his Holy Word; and the Reliſh and Savour of it upon our Minds be ſuch, as that, in Compariſon of it, all the moſt Exquiſite Human Compoſures ſeem low and mean, flat and inſipid to us? Whether we have an even and ever-burning Zeal for his Honour and Service; and are always contriving ſomewhat, and doing ſomewhat, to promote his Intereſt, without any immediate regard to our own? Whether we delight to make mention of His Name, and to make our Boaſt in His Praiſe, even among thoſe that fear Him not, and know Him not; and to render our Goodneſs and our Devotion Exemplary, in Proportion to the Vices and the Irreligion of others? Finally, Whether our Love of Life, and our Complacence in the good Things of it, ſlackens every Day, and even our Dread of Death is in ſome Meaſure vanquiſhed; and we do, whilſt we are contemplating the Joys of another State, almoſt *deſire to be diſſolved, and to be with* Chriſt, and groan

groan under thoſe Earthly Clogs and Bars, that incumber and obſtruct us in our Flight towards Him, and hinder our Mind from exerting with Freedom all its Faculties and Powers, on the Supreme Objects of its Deſires, Hopes, and Endeavours? When we perceive ourſelves to be after this manner *rooted and grounded in Love*, and to abound in theſe genuine and bleſſed Fruits of it; behold! then is our Spirit advanced to the neareſt Degree of Union with the great Father of Spirits, of which it is capable on this Side Heaven; and we are, indeed (according to what is ſaid of faithful *Abraham* in holy Writ) *the Friends of God.*

SERM. VI.

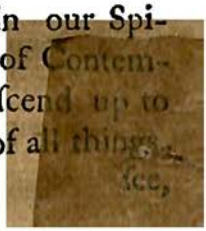
Thus have I ſhewn you, What it is to *acquaint ourſelves with God*, and wherein this *Acquaintance* chiefly conſiſts; to wit, in an intimate *Knowledge* of him, a Frequency of *Acceſs* to him, a *Conformity* and Likeneſs of Temper and Manners, an humble and implicit *Reliance* upon Him, and an ardent *Affection* of Soul towards Him. I proceed now, in the

SERM. VI.

II. *Place*, to conſider, How *Reaſonable*, *Deſirable*, and *Neceſſary* a thing it is, thus to acquaint ourſelves with God, as, on many other Accounts, ſo particularly on this; That it is the only true Way towards attaining a perfect *Tranquillity* and *Reſt* of Mind; *Acquaint thyſelf with Him, AND BE AT PEACE.*

Honour, Profit, and Pleaſure, are the three great Idols, to which the Men of this World bow; and One, or All of which is generally aimed at, in every *Human* Friendſhip they make: and yet tho' nothing can be more *Honourable*, *Profitable*, or *Pleaſing* to us, than an Acquaintance with *God*, we ſtand off from it, and will not be tempted even by theſe Motives, tho' appearing to us with the utmoſt Advantage, to embrace it.

Can any thing improve, and purify, and exalt our Natures more than ſuch a Converſation as this, wherein our Spirits, mounting on the Wings of Contemplation, Faith, and Love, aſcend up to the firſt Principle, and Cauſe of all things,



ſee, admire, and taſte his ſurpaſſing Excellence, and feel the Quickening Power and Influence of it, till we ourſelves, thus *with open Face beholding, as in a Glaſs, the Glory of the Lord, are changed* (gradually, and inſenſibly changed) *into the ſame Image, from Glory to Glory*, from one Degree of Perfection, and Likeneſs, to another? What an *Honour* is it to us, that God ſhould admit us into ſuch a bleſſed Participation of himſelf? that he ſhould give us Minds capable of ſuch an Intercourſe with the Supreme, Univerſal Mind? and ſhall we be capable of it, without enjoying it? SERM. VI.

In what Converſation can we ſpend our Thoughts and Time more profitably, than in this? To whom can we betake ourſelves, with greater Expectations to ſucceed in our Addreſſes? Upon whom can we rely with more Security and Confidence? Is he not our moſt Munificent Benefactor, or Wiſeſt Counſellor, and moſt Potent Protector and Friend? both Able, and Willing to do every thing for us, that it becomes either us to aſk, or

SERM. VI.

him to grant. Are not the Bleſſings both of this World, and the next, in his Diſpoſal? and is not his Favour and good will the only ſure Title that we can plead to them? and ſhall we ſpend our time therefore in cultivating uſeleſs and periſhing Acquaintances here below, to the neglecting that which is of the vaſteſt Concern to us, and upon which our Everlaſting Welfare depends? Shall we not rather ſay, with St. *Peter*, *Lord, to whom ſhall we go? thou haſt the Words of Eternal Life.*

O! the ſweet Contentment, the Tranquillity and profound Reſt of Mind that *He* enjoys, who is a Friend of God, and to whom God [therefore] is a Friend; who hath gotten looſe from all meaner Purſuits, and is regardleſs of all lower Advantages, that interfere with his great Deſign of Knowing, and Loving God, and being known, and beloved by him; who lives as in his Sight always, looks up to him in every Step of his Conduct, imitates him to the beſt of his Power, believes him without Doubt, and obeys him without Reſerve; deſires to do nothing but what

what is agreeable to his Will, and re- SERM.
ſolves to fear nothing beyond, or beſide VI.
his Diſpleaſure: In a word, who hath reſigned all his Paſſions and Appetites to him; all his Faculties and Powers; and given up his Soul to be poſſeſſed by him, without a Rival. Surely ſuch an one hath within his Breaſt, that Divine *Peace which paſſeth all Underſtanding*; is inconceivable by thoſe who are Strangers to it, and unutterable even by thoſe upon whom it reſts. In vain doth the ſcornful Voluptuary aſk for an Account of it, which can never be given him; for it hath no Alliance with any of the Pleaſures of Senſe, in which he delights; nor hath he any Ideas, by which the Perception of it may be conveyed to him. It may make the Prophets challenge and ſay, *To what will you liken me? and wherewithal will you compare me?* This *Peace* is to be *underſtood*, only by being enjoyed; and ſuch an *Acquaintance with God* as the Text recommends, is the only Means of enjoying it. But I haſten, in the

SERM. VI. III. And laſt Place, to ſhew, That the moſt proper *Seaſon* for ſuch a Religious Exercise of our Thoughts, is, when any ſore Trouble or Calamity overtakes us.

III. ——*Acquaint thyſelf NOW with him,* ſaid *Eliphaz* to *Job*; that is, *Now*, when the Wiſe Diſpoſer of all things hath thought fit to pour out Afflictions upon thee; then that *Peace*, or ſweet Calm and Repoſe of Mind, which the Text mentions, is moſt needful for thee; and is always, and only to be had from the ſame Hand, that wounded thee.

At ſuch times our Soul is moſt tender and ſuſceptible of Religious Impreſſions, moſt apt to *ſeek God*, to *delight in approaching him*, and converſing with him, and to reliſh all the Pleaſures and Advantages of ſuch a Spiritual Commerce. The kind, and chief Deſign of God, in all his ſevereſt Diſpenſations, is, to melt and ſoften our Hearts to ſuch Degrees, as he finds neceſſary, in order to the good Purpoſes of his Grace; and ſo to diſpoſe and prepare them every way, as that they

may

may become fit Manſions for his holy Spirit to dwell in; to wean us gently and gradually from our Complacence in earthly things, which we are too apt to reſt in, though we are ſure that we muſt one Day part with them; to convince us of the Vanity of all the Satisfactions which this World affords, and to turn our Thoughts and Expectations towards the Joys of another. SERM. VI.

We are, by Nature, indigent Creatures, uncapable of ourſelves to content and ſatisfy ourſelves; and therefore are ever looking abroad for ſomewhat to ſupply our Defects and complete our Happineſs. To this End, our Wills and Affections run out after every ſeeming Good here below; but return empty and unſatisfyed always from the Purſuit, and therefore cannot but ſuggeſt to us the Thought, and poſſeſs us with the Deſire of ſome higher Good, which is their only adequate Object, and in which alone true Joys are to be found. But we have the moſt feeling Senſe and Experience of this Truth, when the Hand of God lies

SERM. VI.

heavy upon us: Then we plainly diſcern our own Inſufficiency and Weakneſs, and yet ſee nothing about or near us, that can afford us any real Relief: and therefore we fly to *Him*, who only can, who is rich in Mercies, and mighty to ſave: both able and willing to ſtretch him out to all our Wants, and to fill our Emptineſs. Even they, who in their Proſperity forget God, do yet remember and turn to him when Adverſity befals them: They, who, whilſt the Courſe of things goes ſmoothly and happily on, and every Paſſion of theirs is entertained, every Wiſh is gratified, find no room for Thoughts of this kind: but are ſo taken up with enjoying the Bleſſings, as not to be at leiſure to conſider the great Author and Beſtower of them; even theſe Perſons do, in the Day of their Diſtreſs, take Refuge in Reflexions on the Benignity and Goodneſs of God; and begin then to think of Him with ſome kind of Pleaſure (tho' allayed with Doubts and Fears) when they can with Pleaſure think of nothing beſides Him. How much

much more ſhall devout and blameleſs Souls, which have never been Strangers to theſe Conſiderations, retreat to them, in an Evil Hour, with Eagerneſs, and reſt in them with the utmoſt Satisfaction and Delight? The Acquaintance, which they ſtand in need of for their Support, is not now firſt to be made: It has been contracted long ago, and wants only to be renewed, and applied to particular Exigences and Occaſions. Happy, extremely happy are they, who, by the means of a Virtuous Temper, and a Religious Education, have been trained up in this Acquaintance from their very *Youth*, that Seaſon of our Age, when the Friendſhips we enter into are moſt ſincere and true, moſt paſſionate and tender, moſt firm and durable: whilſt our Minds were as yet untainted with falſe Principles, and vicious Cuſtoms, and had not drunk in that Contagion from ill Company, which indiſpoſes us for better, had not made that *Friendſhip with the World, which is Enmity with God. Behold, then was the Day of Salvation, then* SERM. VI.

SERM. VI.

then was the accepted Time: when God moſt valued the Offer of our Hearts, and we could give them up to him moſt eaſily, and moſt entirely. And when once we have thus early, and thoroughly devoted ourſelves to God, there are no Trials of our Virtue and Courage ſo ſharp, no Evils ſo great, but that we can ſuſtain and bear them: For *God is our Hope and Strength, a very preſent Help in Time of Trouble:* And therefore we reſort to him, on ſuch Occaſions, with the utmoſt Readineſs and Confidence, even as a Son doth to a beloved and loving Parent, or a Friend to the Friend of his Boſom, *caſting all our Care upon him,* as knowing that *He careth for us.*

I have ſet God always before me (ſays good *David:*) *He is on my Right Hand, therefore I ſhall not fall.* And having ſet *God* always before him, what wonder is it, if he found the ſpecial Advantage of ſuch a Practice, in the time of his Suffering and Sorrows? And therefore thus in another Place, profeſſes of himſelf,—

Where

When I am in Heavineſs, I will think upon God. SERM. VI.

No Man had ever ſtudied the ſeveral Arts of holy Living, with greater Care than he; no Man had more diligently practiſed them: His *Delight was in the Law of God; and in that he did exerciſe himſelf Day and Night. He took Heed to his Feet, and ordered all his Steps aright, that he might run the way of God's Commandments.* And what, at laſt, was the great *Expedient* he pitched upon to ſecure himſelf in a Regular and Uniform Courſe of Virtue? even this,---*To ſet God always before himſelf; to watch early and late;* to *remember him on his Bed, and to think on him when he was waking.* He was the *Man after God's own Heart;* and this was the chief Method by which he became ſo: It was this that enabled him to fulfil the Public Character of a Religious, Juſt, and Merciful Prince, and a Father of his People; and that awed him in his Retirements, when the Eyes of Men were far from him: It was This that gave Life and Wings to his Devotions; that carried

SERM. VI. carried him through various Difficulties and Temptations; that ſupported him under all his Troubles and *Afflictions*. —— *When I am in Heavineſs*, (ſaid he) *I will think upon God; when my Heart is vexed, I will complain to him.*

He might have thought on many other Things, which are uſually looked upon as Reliefs to afflicted Minds: He might have endeavoured to raiſe himſelf by reflecting on the happy Circumſtances of his Royal State, on his Power, and Wealth, and Worldly Splendor; on the Love and Reverence that was paid him by his Subjects, on *his Fame*, that *was gone out into all Lands, and on the Fear of Him* that *was fallen upon all Nations*; on his potent and numerous Alliances, his ſignal Succeſſes and Triumphs, But he renounces all theſe weak and inſufficient Supports, and betakes himſelf to That, which was worth them all, and which alone could adminiſter true Comfort to him. *When I am in Heavineſs, I will think upon God.*

And how can the pious Sons and Daughters of Afflictions better employ themſelves

themſelves, than in looking up to him that hath bruiſed them, and poſſeſſing their Souls in *Patience*, under the ſame Thought, with which this good Prince quieted his Griefs, *becauſe it is Thy Hand, and Thou, Lord, haſt done it?* What Comfort and Compoſedneſs of Mind muſt it afford them, to conſider, that theſe are the Chaſtiſements of a kind Father, who means them for our good, and *doth not willingly afflict, or grieve the Children of Men*, but *even in his Wrath thinketh upon Mercy*: and *will with the Temptation alſo make a way to eſcape, that we may be able to bear it?* SERM. VI.

Let us imitate the Pattern, which this Royal Sufferer hath ſet us: Let us follow this Excellent Guide, by laying hold of the Remedy which he found ſo ſucceſsful, in the Day of Viſitation. Let us, throughout the whole Courſe of our Lives, take care to make the Thoughts of God ſo preſent, familiar, and comfortable to us here, that we may not be afraid of appearing Face to Face before him hereafter. Let us ſo inure our Minds to thoſe faint Views of him, which we can attain

to

SERM. VI. to in this Life, that we may be found worthy to be admitted into the Bleſſed Viſion of him in the next, when *in his Preſence there* will be *Fulneſs of Joy, and at his Right Hand Pleaſures for evermore.*

To Him, Father, Son, and Holy Ghoſt, Three Perſons, and One God, be aſcribed by Us, and all Men, all poſſible Adoration and Praiſe, Might, Majeſty, and Dominion, Now, and for Evermore. Amen.

SER-

A

SERMON

Preached before the

RIGHT HONOURABLE the

LORD MAYOR, &c.

AT

St. *BRIDGET'S*,

On *Tuesday* in *Easter* Week, *April* 26, 1709.

To the RIGHT HONOURABLE

Sir CHARLES DUNCOMBE,

Lord Mayor of *London*.

MY LORD,

I Send this Sermon, now Printed, to Your Lordſhip, at whoſe earneſt and repeated Deſire I Preached it; for whom I profeſs myſelf, on many Accounts, to have a particular Regard; and whom I ſhall at all times be ready, in all Chriſtian Services, to obey.

Illneſs and other Reaſons, with which it is unneceſſary to trouble the World, or Your Lordſhip, have ſo long retarded the Publication of this Diſcourſe, that it may ſeem leſs proper, and ſeaſonable, in One or Two Paſ-

ſages

ſages of it: Thoſe I mean, where a near Proſpect of Peace *is mentioned. For it hath pleaſed God, ſince it was Preached, to remove that great Bleſſing further from us, and place it more out of Sight: Not, I hope, without a merciful Intention of giving us, in his good Time, what we have not now aſked in ſuch a Solemn Manner as became us; and of enhancing the Value of the Gift, by the Delay of it. I am ſure, how long ſoever we may wait for it, it will be beſtowed much ſooner than we ſhall deſerve it.*

MY LORD,

THE Subject of this Diſcourſe is Charity; and the Deſign of it is to ſtir up the Minds of thoſe, whom God's good Providence hath bleſſed with grat Abundance; and, by that Means, with a Power of Bleſſing many others. On this Account (without other Conſiderations) I could not have pitched on a Name, to which I might have inſcribed it more properly than that of your Lordſhip. I offer it to You, my Lord,

with all the Respect that becomes me; and with hearty Wishes, that the earthly Felicities you possess, may, by your wise and good Use of them, lead to the Enjoyment of those which are Eternal. I am

Your LORDSHIP'S

Most obedient humble Servant,

June 11, 1709. FR. ATTERBURY.

LUKE

LUKE x. 32.

He came, and looked on him, and paſſed by on the other Side.

THESE Words are Part of our Saviour's Parable, concerning the Traveller, that *fell among Thieves; who ſtripped, and wounded him, and left him half dead.* It happened that ſome Paſſengers ſoon afterwards came that Way, and, among the reſt, a *Levite*; who hearing the Groans of the wounded Perſon, or, perhaps, having an obſcure View of him at a Diſtance, came nearer to inform himſelf more particularly of the Matter: And, when he had done ſo, ſtayed not to aſſiſt, or comfort that miſerable Man; but retired immediately, and purſued his Journey. *He came, and looked on him, and paſſed by on the other Side.* It ſeems to be intimated in theſe Words, that this Paſſenger felt ſome Degree of Concern, at the Sight of ſo moving an Object, and therefore withdrew

SERM. VII.

SERM. VII. himſelf in Haſte, as not being willing to indulge it. Doubtleſs, he was not void of all Compaſſion, nor wholly ignorant of his Duty in ſuch a Caſe, but he made a ſhift to excuſe himſelf from the Neceſſity of performing it. "His Journey "might require the utmoſt Haſte, and "why ſhould he interrupt it to no Pur-"poſe? For he could be of no Uſe to "the Wounded Perſon, nor had any man-"ner of Skill in Surgery: It was poſſible, "that the ſame Band of Robbers might "light upon him alſo, if he ſtayed longer "in that Place; or, perhaps, there might "be a Feint, a Contrivance in the Mat-"ter, to draw him into ſome ſecret Am-"buſh." By ſuch Pretences as theſe he ſeems to have ſatisfied himſelf, and ſtifled the Sentiments, which Natural Pity and Religion could not but ſuggeſt to him: *He came, and looked on the ſtripped and wounded Traveller, and paſſed by on the other Side.* A lively Image, this, of the Indifference and Neglect, with which too many of us too often look on real Objects of Charity; and of the *Excuſes*, by which we

we endeavour to juſtify ſuch Neglects, SERM. and to deceive ourſelves into an Opinion, VII. that they are not culpable. It ſhall be my Buſineſs, in what follows, to conſider the *Pleas*, that are commonly made uſe of to this Purpoſe, and to ſhew the *Inſufficiency*, and *Weakneſs* of them. For, indeed, Theſe are the moſt ordinary, and moſt effectual Impediments to the Exerciſe of Charity. 'Tis not, becauſe we are ignorant of the Important Nature of this Duty, and of the great Streſs that is laid upon it in Scripture; of the Motives which invite, and of the Obligations which bind us to the Performance of it: I ſay, it is not on any of theſe Accounts, that we neglect the Practice of Charity; but becauſe we look upon ourſelves, as exempted from the General Rule, by virtue of ſome falſe *Pleas* and *Pretences*, which we ſet up; and which I ſhall now, therefore, particularly enumerate, and examine: not without an Eye, all along, on thoſe excellent *Inſtitutions of Charity*, which it is the peculiar Deſign of

SERM. VII. this Annual Solemnity to promote, and encourage.

I. And the firſt and chief Plea, under which Men generally take Shelter, is that of *Inability*. "Their Circumſtances will "not permit them to become Benefac- "tors; the Public Weight of *Taxes*, the "General Decay of *Traffic*, and ſome "particular *Loſſes* they have felt, lie "heavy upon them; their *Families*, and "their *Creditors*, do of Right lay Claim "to all they poſſeſs; and it would be an "Injury to both, ſhould they otherwiſe "diſpoſe of it. The Care of the Poor "is not committed to Them, but to the "Rich, and Proſperous, and Childleſs." Now it is true, that from Theſe the moſt bountiful Supplies are expected; Theſe are the great Springs, that chiefly feed the general Current of Charity; for *to whom much is given, of them ſhall be much required.* However, there is ſtill a Proportion due even from Thoſe, who are not bleſſed with their Affluence; and, before we can excuſe ourſelves from paying

Luke xii. 48.

ing it, it will behove us to conſider— SERM.
Whether there be no unneceſſary Ex- VII.
pences, that we ſupport; ſuch as are
unſuitable to our Circumſtances, and the
Duties of our Rank and Station do not
require; whether we are too Magnifi-
cent and Sumptuous in our Table and
Attendance; in our Attire and Furniture;
in our Houſes and Gardens of Pleaſure:
Whether we do not ſquander away ſome
Part of our Fortune at Play, or indulge
ſome coſtly Vice, which eats up all we
have to ſpare from the reaſonable Con-
veniences of Life, and the juſt Demands
of our Family. For, if any of theſe be
the Caſe, we have no Right to plead In-
ability, in reſpect of Works of Mercy,
which our Faults, and our Follies only
hinder us from promoting; but ought
immediately to retrench thoſe ſuperfluous
Expences, in order to qualify ourſelves for
the Exerciſe of Charity.

The *Public Burthens*, though they may
be a good Reaſon for our not expending
ſo much in Charity, as perhaps we might
otherwiſe do, yet will not juſtify us in

SERM. VII. giving Nothing; eſpecially if, as thoſe Burthens increaſe, we take care to improve in our Frugality and Diligence, Virtues, which always become us, but more particularly in Times of War, and Public Expence; however a diſſolute People, whom God (in ſpight of all their Vanities and Vices) has bleſſed with Succeſs, may at preſent diſregard them.

Our private *Loſſes* and *Misfortunes* may indeed unqualify us for Charity: But it were worth our while, ſeriouſly to reflect, whether they might not originally be, in ſome meaſure, owing to the want of it; I mean, whether ſuch Loſſes may not have been inflicted by God, as a Juſt Puniſhment of our former Avarice and Unmercifulneſs, when we had it more in our Power than now (and yet had it as little in our Will) to be Charitable. And if ſo, can we take a ſurer or nearer Way towards repairing thoſe Loſſes, than by betaking ourſelves to the Practice of that Duty, the Omiſſion of which occaſioned them? For the Lips of Truth have ſaid; *He that giveth unto the*

Proverbs xxviii. 27.

the Poor, ſhall not lack. The Liberal Soul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf.

SERM. VII.

Our *Children and Families* have, indeed, a Right to inherit our Fortunes; but not altogether in Excluſion to the Poor, who have alſo a Right (even God's Right) to partake of them. As therefore we ought not to defraud our Children, for the ſake of the Poor; ſo neither ought we to rob the Poor of their Share, for the ſake of our Children: For this is a kind of Sacrilege, and may prove an eating Canker, and a conſuming Moth in the Eſtate that we leave them. Have thy Children a due Senſe of Religion? they will be pleaſed, that thou haſt made a Pious Diſpoſal of ſuch a Part of thy Fortunes, as will ſanctify and ſecure the reſt to them: Are they Ungracious and Diſſolute? thou haſt the leſs Reaſon in thy Charitable Diſtributions to regard them; who, perhaps, when thou art gone, will be the moſt forward to tax thy needleſs Parſimony, and will ſpend in Riot, what was ſaved by Uncharitableneſs.

Out

SERM. VII.

Out of a tender Concern, therefore, for the Welfare of thy Family, that very Concern, which makes thee ſhut thy Hand to the Poor, open it, and ſcatter among them a proper Portion of the good Things of Life; *and be not Faithleſs, but Believing*, that Thou, and They *ſhall be Bleſſed in thy Deed: for there is that Scattereth, and yet Increaſeth; and there is that withholdeth more than is meet, but it tendeth to Poverty.*

Prov. xi. 24.

As to the Excuſe drawn from the *Demand* of *Creditors*, if it be real, it is unanſwerable: For no Alms can be given, but out of what is properly our Own; and nothing is our Own, but what remains to us, after all our juſt Debts are ſatisfied. However, there is one ſort of Debt, which, to whomſoever it is Owing, can only be Paid to the Poor; I mean, when, in the Courſe of our Dealing, we have either done Wrong ignorantly; or have afterwards forgotten the Wrong, which we at firſt knowingly did; or have not within our Memory, or Reach, the Perſons to whom we did it. In ſuch Caſes

Caſes, all the Reparation we are capable of making, is, to beſtow what was thus gotten by Injuſtice, on proper Objects of Charity. Which is agreeable to the good Pattern ſet by *Zaccheus*; *Behold, Lord,* ſays he, *the half of my Goods I give to the Poor; and if I have taken any thing from any Man—I reſtore him four-fold.* He reſolves to make *Perſonal Reſtitution,* where the Wrong can be diſcovered, and the wronged Perſon reached; and where they cannot, to make the beſt Amends in his Power, by ſubſtituting the Poor in the room of the injured Party. An Example, worthy to be imitated by all thoſe who are Conſcious, or Jealous, that ſome unlawful Gain may (like the *Nail betwixt the Joinings of the Stones)* have *ſtuck faſt* to them, *between buying and ſelling.* The beſt way of ſatisfying that Debt (which deſerves to be conſidered as well as other Debts) *is,* by caſting a Sin-Offering (as it were) into ſome of theſe Public Funds and Receptacles of Charity; which are not more uſeful to the Poor, than to the Rich of this great City: For if

SERM. VII.

Luke xix. 8.

SERM. VII. if they afford the One Relief, they give the Other alſo (what they ſometimes may, in order to the Quiet of their Conſciences, equally want) an happy Opportunity of beſtowing it.

Hitherto of the firſt Excuſe for Uncharitableneſs, drawn from pretended *Inability*; which I have conſidered the more largely, in its ſeveral Branches, becauſe it is, of all others, the moſt General and Prevailing Illuſion: I proceed now to reckon up other Pleas and Pretences, which, not being of equal weight, ſhall be handled more briefly. For,

II. II. There are thoſe that plead *Unſettled Times*, and an *Ill Proſpect of Affairs* (whether wrongly, or rightly, is not the Caſe; but there are thoſe that plead theſe things) as Impediments to the Exerciſe of Charity. For in ſuch an uncertain World, who knows, but that he may want to Morrow what he gives to Day? Who knows, what the Fate of theſe Public Charities may be, which are now ſo fair and flouriſhing?

But,

But, if this be a good Objection, it will at All Times equally hinder us from abounding in the Offices of Charity; ſince there is no Time, when we may not entertain ſuch Conjectures as theſe, and alarm ourſelves with ſuch Fears and Forebodings. *He that obſerveth the Wind, ſhall not ſow; and he that regardeth the Clouds, ſhall not reap,* ſays the Wiſe Man, in this very Caſe, and of theſe very Pretences: He that too curiouſly obſerves the Face of the Heavens, and the *Signs of the times*, will be often withheld from doing what is abſolutely neceſſary to be done in the preſent Moment; and, by miſſing his Seed-Time, will loſe the Hopes of his Harveſt. And therefore the Counſel there given by the ſame Pen is, *In the Morning ſow thy Seed, and in the Evening withhold not thy Hand: for thou knoweſt not, whether ſhall proſper, either this or that; or whether they both ſhall be alike good.* Neglect no Opportunity of doing Good, nor check thy Deſire of doing it, by a vain Fear of what may happen to thyſelf, or to Others, after thou haſt done it.

SERM. VII.

Eccl. xi. 4.

Ibid. v. 6.

It

SERM. VII.

It is not for thee to know the Times and the Seaſons, which the Father hath put in his Power. This only thou knoweſt, that the preſent Seaſon, whatever it be, is a Seaſon of Beneficence. Do thy Duty in it, and leave the Event to Providence: For whether thy Work proſper, or not, Thou thyſelf ſhalt ſurely proſper for the ſake of it, and not miſs of thy Reward. The Bleſſed *Jeſus* went about doing good, under all the diſcouraging Circumſtances imaginable. Let us imitate his Example, and repreſs our Curioſity as to the Iſſues of things, by carrying ever in our Ears the Reproof he gave to the over-inquiſitive Diſciple, *What is that to thee? follow thou me.* If we will not impart the good Things of Life to others, till we are ſatisfied that we ſhall never want them ourſelves; we muſt wholly ſhut up our Hands, and harden our Hearts towards the Poor: For no Man, not even the moſt Wealthy, and Great, and Powerful among the Sons of Men, is exempt from the Chances of Human Life, and the Viciſſitudes of Fortune. If we will not encourage

Acts i. 7.

John xxi. 22.

encourage Public Works of Beneficence, till we are ſecure, that no Storm ſhall overturn what we help to build; there is no Room for any Exhortations to Charity, ſince there is no guarding againſt ſuch Hazards and Accidents. However (bleſſed be God!) thoſe Charities which we now meet to promote, do, of all others, the leaſt lye open to ſuch Exceptions, and Surmiſes. For they are not New-fangled Devices of Yeſterday, whereof we have had no Knowledge, no Experience; but are (moſt of them) as old as the Reformation itſelf, and have flouriſhed together with it, and by it: ſo that, after above an Age and an half's Trial of them, we can judge ſurely of their uſeful Nature and Tendency, and ſafely propheſy their Continuance. They have ſtood the Teſt of all Times and Revolutions; even of ſuch as ſcarce ſpared any thing that was truely Sacred and Venerable. When Sacrilegious and Rebellious Hands had *razed* the Church, *even to the Foundation thereof*, and laid the Honour of the Crown low in the Duſt; yet ſtill, ſtruck with a Re-

SERM. VII.

SERM. VII. verence for theſe awful Charities, they ſuffered them to ſtand undiminiſhed, untouched, amidſt the common Ruins: and what the Malice and Frenzy of that Time ſpared, we have Reaſon to hope, may continue for ever: But

III. III. There are many Men ſenſible enough of their Obligations to Charity, and reſolved, ſome time or other, to diſcharge them: but they deſire to be excuſed from that Duty for the preſent, and put it off, perhaps, to a *Will*, and a *Death-Bed*, and think it ſufficient, if they begin to do Good in the World, any time before they leave it. A very fatal Error! and very fruitful of ill Conſequences! For a Death-Bed Charity is no better, in its kind, than a Death-bed Repentance; which ought not indeed to be neglected (becauſe it is the beſt thing we can do in thoſe Circumſtances,) but yet cannot be relied on. Seldom do either of theſe proceed from a Principle of Goodneſs; nor are they owing to a Love of Virtue, but to a Fear of Puniſhment. However, God

God forbid that I ſhould condemn, or diſ- SERM.
courage either of them, any further than LVII.
is requiſite to awaken us into an earlier
Senſe of our Duty, and of the Dangers
with which ſuch Delays are attended!
Indeed, when a Man has lived in the
Practice of Charity, he may alſo die in
it with Comfort. But of what great
Worth can that Sacrifice be, which we
never had the Heart to offer, till it was
going to be ſnatched out of our Hands?
If we part with That only which we can
keep no longer, *what Thank have we?*
Whatſoever we employ in Charitable
Uſes, during our Lives, is given away
from ourſelves; what we bequeath at
our Deaths, is given from others only,
our neareſt Relations, and Friends, who,
elſe would enjoy it. Beſides, how ma-
ny Teſtamentary Charities have been de-
feated, by the Negligence, or Fraud of
Executors? by the Suppreſſion of a Will?
the Subornation of Witneſſes, or the
corrupt Sentence of a Judge? How pre-
poſterous is it, never to ſet about Works
of Charity, whilſt we ourſelves can ſee

SERM. VII. them performed; and then only to intend the doing them, when it will be in the Power of another to fruſtrate this good Intention? Nay, but be Thou thy own Executor, in ſuch Caſes, as much as is poſſible. Inure thyſelf betimes to the Love and Practice of good Deeds: for the longer thou deferreſt to be acquainted with them, the leſs every Day Thou wilt find thyſelf diſpoſed to them. Age itſelf, that weakens all other Paſſions and Deſires, adds to our Unnatural Love of Money; and makes us then moſt fondly hug and retain the good Things of Life, when we have the leaſt Proſpect, ourſelves, of enjoying them. He only, who hath had an early Reliſh of the Pleaſures of Beneficence, will then be perſuaded to abound in it; will be *ready to give, glad to diſtribute.* Wherefore teach thyſelf this Leſſon, while it is to be taught; and begin this very Day to practiſe it, by ſetting apart ſomething out of thy Stock, for the Uſe of ſome One of theſe Excellent Charities, which require Supplies from Day to Day: and why then, if thou art not unable,

unable, and doſt ever intend, ſhouldſt thou at all defer, to beſtow them? Again, SERM. VII.

IV. It is alledged, that the Increaſe of Charity tends often to the increaſing and multiplying the Poor; and by that means, proves a Miſchief to the Commonwealth, inſtead of a Support and Benefit. And it muſt be allowed, that, with regard to our private Diſtributions of Charity, there may be ſome Truth in the Obſervation. The Proneneſs of good Men to commiſerate Want, in whatſoever Shape it appears, and from whatever Cauſe it may ſpring; their Eaſineſs to relieve Cheats and Vagabonds, and to be wrought upon by the Importunities of clamorous Beggars, are doubtleſs one Reaſon why our Poor are ſo numerous; and encourage many to depend upon the Merciful for their Support, who might otherwiſe ſeek it from their own Induſtry and Labour. And therefore, of the Charity which we this way beſtow, much I fear is miſapplyed; and I would far rather be an Advocate for the Retrenchment, than the Increaſe of IV.

SERM. VII.

it. But in our *Public* Charities (ſuch particularly as adorn this great City, and beautify this Solemnity) there is no Danger of Exceſs; no room to fear, leſt, by the overflowing Bounty of Benefactors, they ſhould ever ſwell beyond the Neceſſities of Thoſe, who have a real Occaſion for them. For they are not like the Charitable Foundations in the Church of *Rome*, whoſe Number, Wealth, and dazling Splendor, exceeds all the Demands, and the Deſign of Charity, and raiſes Envy rather than Compaſſion, in the Breaſts of Beholders. Theſe are indeed ſuperfluous Charities; Conveniences to private Perſons, but of no real Advantage to the Public: inſtead of being Receptacles for the truly Poor, they tempt Men to pretend Poverty, in order to ſhare the Advantages of them. The Charitable Inſtitutions, for which I plead, are of another Nature and Tendency; calculated, not for Oſtentation, but Uſe; to anſwer the chief Ends of Human Life, and the neceſſary Wants of Human Nature: and the more therefore they are enlarged,

enlarged, the more uſeful ſtill will they be; nor can the Liberal Hand ever be too Liberal in ſupplying them. At leaſt, that cannot happen, till ſome Ages hence; when, therefore, it will be Time enough to enter on ſuch a Conſideration. The

SERM. VII.

V^th^ and Laſt Thing (I ſhall mention) by which we are apt to excuſe our Backwardneſs to good Works, is, the Ill Succeſs that hath been obſerved to attend well-deſigned Charities; with relation both to the *Objects*, on which they are placed, and the *Hands*, through which they are conveyed. The firſt do often prove unworthy of our Bounty, and the latter may ſometimes divert and miſapply it. But what then? Shall we be diſcouraged from any Attempt of doing good by the Poſſibility of our failing in it? How many of the beſt Things, that were ever done for the World, would, at this rate, have been left unattempted? Our Part is, to chuſe out the moſt deſerving Objects, and the moſt likely to

V.

SERM. VII. anſwer the Ends of our Charity; and when that is done, all is done that lies in our Power: The reſt muſt be left to Providence. What we beſtow on theſe Occaſions, is given by us, not *as unto Men, but unto God*; for his Sake, and in Obedience to his Commands. And with him the Value of our Gift depends not on the Succeſs of it: For it is true, in this Senſe alſo, what the Apoſtle affirms, That, *if there be firſt a willing Mind, it is accepted, according to that a Man hath, and not according to that he hath not — According to that a Man hath, i. e.* a ſincere Intention of doing good; *and not according to that he hath not* in his Power, the effectual Accompliſhment of that Intention. Shall We repine at a little miſplaced Charity, We, who could no way foreſee the Effect; when an All-knowing, All-wiſe Being (whom it is our Duty, and our Happineſs, to imitate) ſhowers down every Day his Benefits on the Unthankful and Undeſerving? For he *maketh his Sun to riſe on the Evil and on the Good, and ſendeth*

2 Cor. viii. 12.

ſendeth Rain on the Juſt, and on the Unjuſt. He hath bleſſed *Us*, even *Us*, the moſt Sinful and Ungrateful People in the World, with Victory and Triumphs, and a near Proſpect of Peace, beyond not only our Deſerts, but our very Hopes, and without any Probability of our employing theſe Bleſſings to the good Purpoſes for which they were intended—I mean, the Advancement of His Glory, and the Salvation of our Own Souls. *Be ye, therefore, merciful, as your heavenly Father alſo is merciful*; even to Objects, that may, perhaps, prove unworthy of your Bounty, and never anſwer the Deſign of it. And yet this I muſt ſay, in behalf of ſeveral of thoſe Ways of Well-doing, which are now recommended to you, that they are, of all others, moſt likely to attain their End, and to bring forth Fruit; Thoſe, I more particularly mean, which relate to the *Education of poor Children*. For the Force of Education is ſo great, that, by the means of it, we may mould the Minds and Manners of the Young into what Shape, what Form almoſt

SERM. VII.

Matt. v. 48.

SERM. VII.

almoſt we pleaſe; and give them the Impreſſions of ſuch Habits, as ſhall ever afterwards remain: And therefore in the promoting of This ſort of Charity, we act under the pleaſing View, and indeed, under the utmoſt Aſſurance of Succeſs; if a due care be but taken by Thoſe, who have the Conduct of Our Bounty. And it is a certain Proof, that ſuch a Care hath always been taken by the Worthy Governors of theſe, and the reſt of the City-Charities; that they have thriven, and proſpered gradually from their Infancy down to this very Day: As they could never have done, if the Integrity, and Prudence, and Godly Zeal of Thoſe, by whom they were adminiſtred, had not been as conſpicuous all along, as the Excellence and Uſefulneſs of the Charities themſelves. To this wiſe Management it is owing, that the Stream of Beneficence, which at firſt was not great, hath, by ſeveral Rivulets, which have ſince fallen into it, in its Courſe, wonderfully enlarged its Current, and grown wider and deeper ſtill, the further it hath flowed.

Even

Even to this Day there are not wanting Some, who, ſtruck with the Beauty and Uſefulneſs of theſe Charities, and obſerving the Care and Fidelity with which they are directed, break through all the Difficulties and Obſtructions that now lie in the Way towards advancing them. Notwithſtanding the General Decay of Traffic, and the growing Weight of Taxes, and the many Rival-Charities which have been lately erected; notwithſtanding an Univerſal Diſſolution of Manners under which we groan; notwithſtanding the Prevalence of Infidelity and Prophaneneſs, and of that Irreligious Scorn, with which good Men, and good Deſigns are now publicly treated; yet ſtill, I ſay, there are ſome, who pleaſe themſelves in patroniſing and encouraging theſe uſeful Deſigns, and in rendring them every Day more Uſeful, and more Amiable. May God continue the Zeal of ſuch Perſons, and increaſe their Number!

SERM. VII.

It will, I am perſuaded, conduce to this End, to have a true Account of the preſent State and Wants of the ſeveral Foun-

SERM. VII. Foundations of Charity, belonging to this City, now laid before you.

[*Here the* REPORT *was read.*]

You have heard, what the preſent Condition and Exigencies of theſe ſeveral Charities are, and I doubt not but you are diſpoſed and reſolved, according to your ſeveral Abilities, to do ſomewhat towards the Supply of them. Your own merciful Temper, and the Application I have already made, of what has been offered under each particular Head of Diſcourſe, might render a ſolemn and formed Exhortation needleſs. You are thoroughly acquainted with the Extenſive Nature and Influence of theſe Admirable Deſigns, and poſſeſt with a true Senſe of their Beauty and Uſefulneſs: You have a near and daily Experience of the Uprightneſs, Wiſdom, and Frugality with which they are conducted; the pityable Perſons, relieved in theſe ſeveral Ways, are conſtantly under your Eye, and Obſervation; and therefore I do, in their behalf,

behalf, appeal to your own Knowledge, and very Senſes, which perſuade more powerfully than any Arguments: If the moving Objects themſelves, with which you familiarly Converſe, be not Eloquent enough to raiſe Compaſſion, mere Words, I fear, will ſcarce be effectaul. However, for the ſake of thoſe, who have not ſuch affecting Opportunities, and yet may be well-inclined to Works of Mercy; ſomewhat I ſhall ſay of the ſeveral Inſtances of Charity, to which the *Report* (now read to you) refers. SERM. VII.

There is a Variety in the Tempers even of good Men, with Relation to the different Impreſſions they receive from different Objects of Charity. Some Perſons are more eaſily and ſenſibly touched by one ſort of Objects, and ſome by another: But there is no Man, who, in the Variety of Charities now propoſed, may not meet with that which is beſt ſuited to his Inclination, and which of all others he would moſt deſire to promote and cheriſh. For here are the Wants of grown Men, and Children; of the Soldier, the Seaman,

SERM. VII. man, and the Artificer; of the Diſeaſed, the Maimed, and the Wounded; of Diſtracted Perſons, and condemned Criminals; of ſturdy wandring Beggars, and looſe diſorderly Livers; nay, of thoſe who counterfeit Wants of all kinds, while they really want nothing but due Correction and hard Labour; at one View repreſented to you. And ſurely, ſcarce any Man, who hath an Heart capable of Tenderneſs, can *come and look on* all theſe ſad Spectacles at once; and then *paſs by on the other Side*, without extending a merciful Hand to relieve any of them.

Some may delight in building for the Uſe of the Poor; others in Feeding, and Cloathing them, and in taking Care that Manual Arts be taught them: Some, in providing Phyſic, Diſcipline, or Exerciſe for their Bodies; Others in procuring the Improvement of their Minds by uſeful Knowledge: Some may pleaſe themſelves in redreſſing the Miſchiefs occaſioned by the wicked Poor; Others, in preventing thoſe Miſchiefs, by ſecuring the

the Innocence of Children, and by im- SERM.
parting to them the unvaluable Bleſ- VII.
ſing of a virtuous and pious Education: Finally, Some may place their chief Satisfaction in giving ſecretly what is to be diſtributed: Others, in being the open and avowed Inſtruments of making and inſpecting ſuch Diſtributions. And whoever is particularly diſpoſed to any one or more of theſe Methods of Beneficence, may (I ſay) within the Compaſs of thoſe different Schemes of Charity, which have been propoſed, find room enough to exerciſe his Chriſtian Compaſſion. To go over them particularly---

Haſt thou been educated in the Fear of God, and a ſtrict Practice of Virtue? Was thy tender Age fenced and guarded every way from Infection by the Care of wiſe Parents and Maſters? And ſhall not a grateful Reliſh of thy own great Felicity, in that Reſpect, render thee ready and eager to procure the ſame Happineſs for Others, who equally need it? Shall it not make thee

SERM. VII. the Common Guardian, as it were, of Poor Orphans, whoſe Minds are left as uncloathed and naked altogether, as their Bodies; and who are expoſed to all the Temptations of Ignorance, Want, and Idleneſs?

Art thou a true Lover of thy Country? Zealous for its Religious and Civil Intereſts? and a chearful Contributer to all thoſe Public Expences which have been thought neceſſary to ſecure them, againſt the Attempts of the common Enemy and Oppreſſor? Is the near Proſpect of all the Bleſſings of Peace welcome and deſirable to thee? and wilt thou not bear a tender Regard to all thoſe, who have loſt their Health and their Limbs in the rough Service of War, to ſecure theſe Bleſſings to thee? Canſt thou ſee any one of them lie by the Way, as it were, *ſtripped, and wounded, and half-dead*; and yet *paſs by on the other Side*, without doing as much for thy Friend, as that good *Samaritan* did for his Enemy, when he had *Compaſſion on him*, and *went*

to

to him, and bound up his Wounds, pouring in Oil and Wine, and brought him to an Inn (or *Houſe of Common Reception*; ſo the Word, Πανδοχεῖον, ſignifies) and *took care of him.* SERM. VII.

Have thy reaſoning Faculties been eclipſed at any Time by ſome accidental Stroke? by the mad Joys of Wine, or the Exceſs of Religious Melancholy? by a Fit of an Apoplexy, or the Rage of a burning Fever? and haſt Thou, upon thy Recovery, been made ſenſible, to what a wretched State that Calamity reduced thee? and what a ſad Spectacle, to all thy Friends and Acquaintance, it rendered thee? And ſhall not this Affliction, which thou haſt felt thyſelf, or perhaps obſerved in others, who were near and dear to thee; ſhall it not lead thee to commiſerate all Thoſe, who labour under a ſettled Diſtraction? who are ſhut out from all the Pleaſures and Advantages of Human Commerce, and even degraded from the Rank of Reaſonable Creatures? Wilt thou not make Their Caſe Thine? And take Pity upon Them,

SERM. VII.

who cannot take Pity upon themſelves? Wilt thou not contribute, to the beſt of thy Power, either towards reſtoring the defaced Image of God upon their Souls; or (if that cannot be done) towards ſupporting them, for a while, under a Charitable Confinement, where human Nature may be reſcued from that Contempt, to which ſuch Objects expoſe it?

Once more; Haſt thou ſuffered at any time by Vagabonds and Pilferers? hath the Knowledge, or Opinion of thy Wealth expoſed thee to the Attempts of more dangerous and bloody Villains? have thy unquiet Slumbers been interrupted by the Apprehenſion of nightly Aſſaults, ſuch as have terrified, and perhaps ruined ſome of thy unfortunate Neighbours? Learn from hence duly to eſteem and promote thoſe uſeful Charities, which remove ſuch Peſts of human Society into Priſons and Work-Houſes, and train up Youth in the Ways of Diligence, who would otherwiſe take the ſame deſperate Courſes: Which reform the Stubborn by Correction, and the Idle by hard Labour; and would, if carried

carried to that Perfection of which they are capable, go a great way towards making Life more comfortable than now it is, and Property itſelf more valuable. SERM. VII.

Theſe are the ſeveral Ways of Beneficence, which you are now called upon to practiſe. Many Arguments might be urged, to induce you to it: But I am ſenſible I detain You too long; and therefore ſhall uſe but One; however, ſuch an one as is equal to many, and cannot but have great Weight with all that call themſelves Chriſtians. It is this—That our bleſſed Saviour went before us, in the Practice of every One of theſe *Four* Inſtances of well-doing, which I have now recommended to You.

His Compaſſion and Benignity towards *little Children*, is obſerved by all the Evangeliſts; and with ſuch Circumſtances as ſhew, that he laid great Streſs upon this kind of Charity, and did, in a peculiar manner, recommend it to all his Followers. For, when *his Diſciples rebuked thoſe who brought Young Children*

SERM. VII.

unto him, he was diſpleaſed, and ſaid unto them, Suffer the little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of God. Verily I ſay unto you; Whoſoever ſhall not receive the Kingdom of God, as a little Child, he ſhall not enter therein. And he took them up in his Arms, put his Hands upon them, and bleſſed them. It was impoſſible for him to have ſhewed a greater Tenderneſs and Concern for the Infant-State, than by what he ſaid, and did, on this Occaſion. And, leſt we ſhould ſtill be apt to diſdain ſuch humble Offices, and not to think them of Importance ſufficient to employ our Thoughts; he further aſſures us, that the Care of theſe *Little ones* is committed to *miniſtring Spirits*, who *attend continually on this very Thing —I ſay unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven.* And we cannot ſurely think it beneath us, to ſhare with thoſe glorious Beings, in ſuch an Adminiſtration!

Mark x. 13, 14, 15, 16.

Matth. xviii. 10.

As

As to the Cure of the *Diſeaſed*, the *Maimed*, and the *Infirm*, it was his familiar and every Day's Employment; *I muſt work the Works of him that ſent me* (ſays he, in relation to theſe very Cures) *whilſt it is Day; the Night cometh, when no Man can work:* And therefore the very laſt Miracle he did, before his Day of working expired, and he left this World, was the healing the Ear of the high Prieſt's Servant, whom St. *Peter* had wounded. SERM. VII. John ix. 4.

His Compaſſion towards the *Diſtracted* and *Lunatic*, appears in divers Inſtances: For Such many of thoſe *Demoniacs* ſeem to have been, whom he healed in great Numbers. The Deſcriptions which the Evangeliſts give of theſe wretched Objects, and of the ſeveral Symptoms with which their Maladies were attended, are very particular and moving, and ſhew, that both our Bleſſed Lord, and the Holy Pen-Men of his Story, were deeply affected with them. Hear the Account, given by St. *Mark*, of one Inſtance of this kind; *the Man with an unclean Spirit,*

SERM. VII.

whoſe Name was Legion! He *had his Dwelling among the Tombs, and no Man could bind him, no not with Chains; becauſe he had been often bound with Fetters and Chains; and the Chains had been plucked aſunder by him, and the Fetters broken in Pieces; neither could any Man tame him. And always Night and Day, he was in the Mountains, and in the Tombs, crying, and cutting himſelf with Stones.* Our Saviour took Pity on him; and we find him ſoon afterwards *ſitting at Jeſus Feet, cloathed, and in his right Mind.*

Mark v. 2, 3, 4, &c.

Nay, he himſelf was pleaſed to ſet us a Pattern alſo of that ſevere Charity, which conſiſts in *Corporal Puniſhment* and *Correction.* For, when he ſaw the outward Court of the Temple profaned by ungodly Merchandiſe; He, who was Meekneſs and Mildneſs itſelf, *made a Scourge of ſmall Cords, and drove theſe Buyers and Sellers out of the Temple, and overthrew their Tables.* This he is expreſly ſaid to have done, at two ſeveral Paſſovers; and with ſo remarkable a Degree

John ii. 15.

gree of Holy Warmth and Indignation, as made his Diſciples apply to him what the Pſalmiſt had ſaid, *The Zeal of thine Houſe hath eaten me up!* SERM. VII. John ii. 17.

Ye ſee, Brethren, what a Divine Warrant you have, for abounding in all thoſe Offices of Charity, which are this Day propoſed to you; and which the Saviour of the World did not himſelf in Perſon diſdain to exerciſe. *If therefore there be any Conſolation in* Chriſt, *if any Comfort of Love, if any Fellowſhip of the Spirit, if any Bowels and Mercies; fulfil ye* the Work, to which ye are invited and appointed; *Look not every Man on his own Things, but every Man alſo on the Things of another! Let this Mind be in you, which was alſo in* Chriſt Jeſus; who did (as you have heard) in every Inſtance, what you are exhorted to do; and by ſo doing, *left us an Example, that we ſhould follow his Steps!* Let us *look up to him,* not only as *the Author and Finiſher of our Faith,* but as the perfect Rule and Meaſure of our Obedience; remembring, and applying, thoſe Phil. ii. 1. Ibid. 4.

SERM. VII. few, but Emphatical Words, with which he concludes the Parable of the good *Samaritan*, from whence my Text is taken; *Go thou and do likewiſe.* Which God of his infinite Mercy grant, *&c.*

A SER-

A

SERMON

Preached before the

Sons of the Clergy,

AT

Their Anniverſary-Meeting,

IN THE

Church of St. *PAUL.*

December 6, 1709.

To the WORSHIPFUL

Mr. *John Teniſon*,
Mr. *John Scott*,
Mr. *Thomas Fulkes*,
Dr. *Humphry Colmer*,
Dr. *John Friend*,
Mr. *Anthony Webſter*,
Mr. *John Markham*,
Mr. *Benajah Barret*,
Mr. *John Boſville*,
Mr. *George Plaxton*,
Mr. *Joſeph Sherwood*,
Mr. *Auguſtin Martin*,

STEWARDS

FOR THE LATE

FEAST

OF THE

SONS of the CLERGY.

GENTLEMEN,

YOU deſired me to preach, and print this Sermon: I complied with You in both theſe Requeſts; though I had juſt Objections to both of them. Permit me now, in

in my Turn, to aſk one thing of You; againſt which, I think, there lies no Objection: That, as you have, with ſome Trouble and Expence, ſupported our Anniverſary-Meeting; *ſo You would continue always to countenance it by your Preſence, and heartily to favour the honeſt and pious Deſign of it. There are, I believe, Two hundred Perſons now living, who have gone before You in the* Stewardſhip. *If all theſe be as earneſt and ſollicitous to promote this Charity, when* out *of that Office, as they were, when* in *it, we need not doubt, but that it will ſpread and enlarge itſelf every Year, more and more; as, God be thanked, it hath lately done, notwithſtanding the great Diſcouragements under which it labours, by reaſon of the Public Taxes, and its many new Rivals in the ſame* Labour of Love; *but chiefly, by reaſon of the growing Wickedneſs of Thoſe, who, being Enemies to the Clergy, and to the Religion of* Chriſt, *muſt needs be Enemies to this particular Charity.*

In compoſing this Diſcourſe, I purpoſely declined all Offenſive and Diſpleaſing Truths, as unſeaſonable at a Time peculiarly dedicated to the Exerciſe of Charity; not as in themſelves miſbecoming the Preachers of the Goſpel: For I have learnt from One, who well knew and practiſed every Art of Spiritual Prudence, ſo as to become all things to all Men, *in order to* ſave ſome; *that there are alſo Times, when we muſt* be inſtant in preaching the Word, *though* out of Seaſon; *and when They, who* pleaſe Men, are no longer the Servants of *Chriſt*; *Times, when that holy* Παῤῥησία *ſo much ſpoken of in Scripture, is neceſſary; even that undaunted Firmneſs of Mind, and Freedom of Speech, by which the Doctrine of the Goſpel was diſſeminated at firſt, and muſt ſtill be maintained. When ſuch Opportunities offer themſelves, God, I hope, will enable all Thoſe, who wait at his Altar, to diſcharge a good Conſcience, with equal Wiſdom and Courage.*

I have

I have added, here and there in the Margins of the following Sheets, ſome Paſſages from St. Chryſoſtome; *becauſe they are not only very appoſite, but expreſſed alſo with great Life and Beauty: And I had Hopes, by the Means of them, to excite thoſe of my Brethren, who are newly entered into the Miniſtry, carefully to peruſe that Excellent Treatiſe, from which they are taken; a Treatiſe, which, next to the Sacred Pages themſelves, and the Offices of Ordination preſcribed by our Church, is, I am perſuaded, of the greateſt Uſe to give us true Impreſſions of the Dignity, and Duties of the Prieſthood, and to warn us into Reſolutions of acting in every Caſe, as becomes our Sacred Character. I cannot but expreſs my Satisfaction, that a Learned Hand * hath lately taken this Uſeful Piece out of St.* Chryſoſtome's *Works, and publiſhed it in a ſeparate Volume.*

* Mr. *Hughes* of *Jeſus* College, *Camb.*

Excuſe me, Gentlemen, *for mixing things of this Nature in an Addreſs to You;*

You; which was designed only to acquaint the World, Who are answerable for the Publication of this Sermon; and to assure You, after the most proper manner, that I am

Your very affectionate

And most humble Servant,

Dec. 23, 1709. FR. ATTERBURY.

ROMANS

ROMANS xi. 6.

— If the firſt Fruit be Holy, the Lump is alſo Holy; and if the Root be Holy, ſo are the Branches.

SERM. VIII.

THE *Jews*, as they were the moſt remarkable People upon Earth, in many Reſpects, ſo particularly in this; that they preſerved the Pedigrees of their ſeveral Tribes and Families, with a more ſcrupulous and religious Exactneſs, than any other Nation in the World.

This Care was infuſed into them, and many ways cultivated by God himſelf, in order to aſcertain the Deſcent of the *Meſſiah*, when he came, and to prove that he was, as the Prophets had foretold he ſhould be, of the Tribe of *Judah*, and of the Lineage of *David*.

That Tribe, indeed, was moſt concerned on this Account, to preſerve their Genealogy entire. However, other Tribes there were (for Inſtance, *Ephraim*) which, though

SERM. VIII. though not entitled to this diſtinguiſhing Honour, yet ſet up their Pretences to it; and all of them, even without ſuch a particular Claim, had great Reaſon to glory in their common Deſcent from *Abraham*, *Iſaac*, and *Jacob*; the peculiar Favourites of Heaven, to whom the Promiſe of the Bleſſed Seed was ſeverally made. All of them therefore ſtudiouſly cheriſhed the Memory of their honourable Extraction, and carefully preſerved the Evidences of it.

The Example of St. *Paul* is a Proof, that their Zeal, in this Caſe, was laudable. For even he himſelf, who was the Apoſtle of the Gentiles, in thoſe very Epiſtles which he wrote to the Gentile-Converts (particularly to thoſe of *Rome*; the proudeſt Part of the Heathen World, and who had entertained the moſt contemptuous Opinion of the *Jews*) fails not to magnify the great Privilege of his Birth, and highly to value himſelf upon it. Twice we find him, not only boaſting of his Parentage, as an *Iſraelite* at large, but particularizing his Deſcent from the Tribe of

of *Benjamin* [a]. He often and amply declares the great Advantage [b], which belonged to the Seed of *Abraham*, as ſuch; *to whom* (as he ſpeaks [c]) *pertaineth the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promiſes; whoſe are the Fathers, and of whom, as concerning the Fleſh*, Chriſt *came*. And though, *as concerning the Goſpel, they were*, he ſays, now *Enemies* through Unbelief, *yet* ſtill he affirms, that, *as touching the Election*, or as the Elect People of God, *they are beloved for the Fathers ſakes*. And on this Foundation he builds an Argument of great Importance; for the general Converſion of the *Jews* to the Faith of *Chriſt*, when once *the Fulneſs of the Gentiles* was come in: Then, he ſays, God would *provoke the Jews to Emulation*; ſo that They, ſeeing the univerſal Reception of the Goſpel by the Heathens, ſhould be induced, at length, to believe in *Chriſt*, as *Abraham* did, and, following his Faith, ſhould likewiſe ſhare his Reward: *For, if the Firſt-Fruit be*

SERM. VIII.

[a] Rom. xi. 1. Phil iii. 5.
[b] Rom. iii. 1, 2.
[c] Rom. ix. 4, 5.
Rom. xi. 28.

SERM. VIII.

holy, the Lump is alſo holy; and if the Root be holy, ſo are the Branches.

By *the Firſt-Fruit*, and *the Root*, in theſe Words, we are to underſtand the three great Progenitors of the *Jews*, *Abraham*, *Iſaac*, and *Jacob*; chiefly the Firſt of them, who, being eminently *Holy*, and Dear to God, ſhould derive a Bleſſing to his Poſterity on that Account, and prevail at laſt, to have *Them* alſo accepted as Holy, and inſtated in the Favour of God. For, as the whole *Lump*, or Maſs of Corn, under the Law, was hallowed by the *Heave-Offering* [d] of the *Firſt-Fruits* dedicated to God; as the *Branches* partake of the Vigour and Virtues of the *Root* from which they ſpring; ſo the great Body of the *Jews* are accepted in *Abraham*, and ſanctified by their Deſcent from him. They cannot, therefore, be finally rejected; but ſhall, in God's good time, be admitted to partake of all the Privileges and Benefits, which belong to that Sacred Alliance.

[d] Num. xv. 20. *where the Words* φύραμα *and* ἀπαρχὴ, *uſed by the Apoſtle, are likewiſe employed.*

And this they ſhall attain to, partly in Virtue of the *Promiſe* made by God, when

when he entered into the Covenant with *Abraham*; and partly alſo in Virtue of thoſe Principles of Piety and Goodneſs, which they derived from their Anceſtors, and from the holy Law of God, committed to their Cuſtody; Principles, which though they might be obſcured and buried for a time, yet would afterwards ſpring up, and bring forth Fruit; qualifying the Heirs of Promiſe for thoſe Bleſſings, to which God had ordained them. SERM. VIII.

All this I apprehend to be within the Intention of the Apoſtle's Diſcourſe. For the *Holineſs* he ſpeaks of, may be taken in a twofold Senſe; either for that External and Relative Holineſs, which belongs to Perſons, or Things, offered to God, and appropriated particularly to his Honour and Service; or for thoſe Internal Graces and Qualities of Mind, which ſanctify our Natures, and render us habitually holy. Both theſe St. *Paul* ſeems to point at, in the Words before us; and hath, therefore, purpoſely (if I miſtake not) illuſtrated his Argument by two ſuch Inſtances, a, refer diſtinctly to Each

SERM. VIII.

of them: For the Holineſs of *the Firſt-Fruits* and *the Lump*, is an Holineſs merely *of Inſtitution*, *Outward*, and *Nominal*, whereas, by the Holineſs of *the Root*, and *the Branches*, is to be underſtood an Holineſs *of Nature*, *Inherent*, and *Real*. So that the Apoſtle's Meaning in this Paſſage, may, after this manner, be more clearly repreſented, and fully expreſſed: "That the *Holineſs* of the "Patriarchs ſhould, in both Senſes of "that Word, extend itſelf to their Pro-"geny, and ſhould one Day viſibly reſt "on all the Tribes of *Iſrael:* who, as "by Virtue of their relation to *Abraham*, "they were ſtill nearly related to God, "and particularly dear to him; ſo ſhould "they likewiſe inherit, and, in God's ap-"pointed time, exert the Faith and Vir-"tues of *Abraham*; and, by that means, "render themſelves every way Objects of "the Divine Favour and Benediction:" *For if the Firſt-Fruit be holy, the Lump is alſo holy; and if the Root be holy, ſo are the Branches.*

The

The Words therefore that I have choſen, will afford me a very natural Occaſion of diſcourſing (in a way ſuitable to the Deſign of this Annual Aſſembly) concerning the great Advantages and Bleſſings to which the *Sons of the Clergy* are entitled, as the holy Poſterity of holy Parents: Eſpecially, if it can be ſhewn, that the Apoſtle's way of reaſoning was not confined to the Oeconomy and Nation of the *Jews*, but is of equal force alſo under the Chriſtian Diſpenſation. And of this I need produce no other Proof than that ſingle Paſſage of the ſame Apoſtle, in his firſt Epiſtle to the *Corinthians*, where he pronounces the Children of ſuch Parents as were, One of them a Chriſtian, and the Other an Unbeliever, to be *clean* and *holy*, on the Account of the Faith and Holineſs even of one of thoſe Parents. *For the unbelieving Huſband* (ſays he) *is ſanctified by the Wife, and the unbelieving Wife is ſanctified by the Huſband: elſe were your Children Unclean; but now are they Holy.* By the *Holineſs* of the

SERM. VIII.

vii. 14.

SERM. VIII. *Children*, here mentioned, I underſtand the near Relation in which they ſtood to God, as born from a Believing Parent, and the Right which, on that Account, they had to be admitted into the Chriſtian Covenant by Baptiſm. But however this Holineſs be underſtood, 'tis very plain, that it implies ſome peculiar Advantage, ſome extraordinary Privilege, which belonged to theſe Children; and as plain, that they were entitled to that Advantage and Privilege (whatever it was) on the Account of their Parentage. And therefore the Reaſoning made uſe of by St. *Paul* in the Text, holds equally with regard to *Jews* and *Chriſtians*; and will accordingly furniſh us with proper and pertinent Matter for our enſuing Meditations.

Men and Brethren, Children of the holy Stock, ſacred to God by Deſcent, not only from Chriſtian Parents at large, but from Chriſtian Prieſts alſo; who were, in an higher Degree than others, *holy to the Lord*, even as the *Levites* among the *Jews* had greater Sanctity than

than the reſt of the Tribes; to You, in a particular manner, appertaineth this Scripture, and the comfortable Aſſurance given in it, that *if the Firſt-Fruit be holy, the Lump is alſo holy; if the Root be holy, ſo are the Branches.* Permit me therefore to apply it, after the ſame manner that I have explained it, by conſidering, SERM. VIII.

I. The great *Privilege*, *Honour*, and *Advantage* of our *Deſcent* from the *Chriſtian Prieſthood.*

II. The *Obligations* we are under of adorning our Sacred Parentage by an anſwerable Sanctity of Life and Manners; and of diſtinguiſhing ourſelves as much by an *Inherent* and *Habitual*, as we are already diſtinguiſhed by an *External* and *Relative Holineſs.*

III. The *Bleſſings*, we may juſtly expect will befal us, as they have already, I doubt not, befallen us, on both theſe Accounts.

SERM. VIII.

I. The Prieſthood hath in all Nations and all Religions, been held highly venerable; chiefly in that Nation which God ſelected to himſelf, and that Religion, which he preſcribed to them. Now the *Levitical* Prieſthood was only Typical of the Chriſtian; which is ſo much more holy and honourable than That, as the Inſtitution of *Chriſt* is more excellent than that of *Moſes*. If therefore the *preſent Miniſtration be more glorious* than the former, the Miniſters more Holy; ſome Advantage muſt needs redound to the Offſpring from the Dignity of the Parents. *Marriage, and a Bed undefiled, is honourable in all Men*, and the Chriſtian Prieſthood is of all others moſt honourable; and therefore a Deſcent from the Marriage-Beds of thoſe, who were veſted with this Character, cannot but be Honourable.

I am ſenſible, we live in a Time, no ways favourable to theſe Pretenſions; a Time, when our Order, which ought *highly to be eſteemed in Love, for its Works*

Works Sake, is, on that very Account, diſ- SERM.
regarded; when we are ſo far from being VIII.
encouraged to ſpeak of our Profeſſion in
thoſe high Terms of Reſpect wherewith
the Faithful of the firſt Ages, and even
good Princes and Emperors themſelves, al-
ways treated it, that the uſual Titles of
Diſtinction, which belong to us, are turned
into Terms of Deriſion and Reproach,
and every Way is taken by Profane Men,
towards rendring us cheap and contem-
ptible; when the Divine Authority of our
Miſſion, and the Powers veſted in us by
the *High Prieſt of our Profeſſion*, Chriſt
Jeſus, are publicly diſputed and denyed,
and the ſacred *Rights of the Chriſtian
Church* are ſcornfully trampled on in Print,
under an hypocritical Pretence of main-
taining them.

However, let not theſe Indignities diſ-
courage us from aſſerting the juſt Privi-
leges and Pre-eminence of our holy
Function and Character; Let us rather
imitate the couragious Example of St.
Paul, who choſe then to *magnify his Of-
fice*, when ill Men conſpired to leſſen it.

Shall

SERM. VIII. Shall the Sons of *Belial* ſet themſelves to decry our Order, and by that means to diſgrace our Birth? and ſhall not the Sons of *Levi* vindicate both by *ſpeaking the Truth in* Chriſt, though they may be thought to *ſpeak as it were fooliſhly in the Confidence of boaſting?*

If then Others may be allowed to glory in their Birth, why may not We? whoſe Parents were called by God to attend on him at his Altar? were entruſted with the Diſpenſation of his Sacraments with *the Miniſtry of Reconciliation*, with the Power of Binding and Looſing? were ſet apart to *take Heed to the Flock of* Chriſt, *over which the Holy Ghoſt made them Overſeers, and to feed the Church of God, which he purchaſed with his own Blood?* to *hold forth the Word of Life*, to *ſpeak*, to *exhort*, *and* to *rebuke with all Authority?* If any Station, any Employment upon Earth be honourable, Their's was; and their Poſterity therefore have no Reaſon to bluſh at the Memory of ſuch an Original.

Acts xx. 28.

Tit. ii. 15.

The

The Fountain of all Temporal Honour is the Crown; but the Fountain of the Regal Power and Dignity itſelf, is God: From whom alſo *our Fathers according to the Fleſh* received their Prieſtly Authority and Character, by the Intervention of Men, in like manner authorized by God for that holy Purpoſe; and under Him, and Them, were the Miniſters of the Spiritual Kingdom; wherein We, their Deſcendants (and many of us called to the like Adminiſtration) *do rejoice, yea and will rejoice.* SERM. VII.

If thoſe, who ſtand before Earthly Princes, in the neareſt Degree of Approach, who are the immediate Repreſentatives of their Perſons, Diſpenſers of their Favours, and Conveyers of their Will to others, do, on that very Account, challenge high Honours to themſelves, and reflect ſome part of their Luſtre on their Children and Families: Shall not They, who bear the like Relation to *Chriſt* in his Spiritual Kingdom, and diſcharge the like Offices under him, and of whom it may be as truly ſaid, as it

was

SERM. VIII. was of the Tribe of *Levi*, that God *hath ſeparated them from the Congregation, in order to bring them near to himſelf*; ſhall not they alſo deſerve Honour from Men on the Account of their high Station and Truſt; and derive ſome ſmall Share to thoſe who deſcend from them?

Numb. xvi. 9.

If ample Powers granted by the Rulers of this World, add Dignity to the Perſons entruſted with thoſe Powers; behold the Importance and Extent of the Sacerdotal Commiſſion. *As my Father hath ſent me, even ſo ſend I You. Whoſeſoever Sins ye remit, they are remitted unto them; and whoſeſoever Sins ye retain, they are retained.*

John xx. 21, 22.

If Antiquity, and a long Track of Time enoble Families, Thoſe, from whom You come, can trace their Spiritual Pedigree up even to Him, who was the Founder of *the Church of the Firſt-born*, and *of whom the whole Family in Heaven and Earth is named.* Let others juſtify their Miſſion, as they can: We *judge not thoſe without*; but are ſure,

we

we can juſtify that of our Fathers, by an uninterrupted Succeſſion, from *Chriſt* himſelf; a Succeſſion, which hath already continued longer than the *Aaronical* Prieſthood, and will, we doubt not, ſtill continue, till the Church Militant, and Time itſelf, ſhall be no more. SERM. VIII.

But our further Boaſt is, Brethren, that we have our Riſe, as from the Clergy of *Chriſt*; ſo particularly from thoſe of the Church of *England*; a Clergy, that for Soundneſs of Doctrine and Depth of Learning, for Purity of Religion and Integrity of Life, for a *Zeal* in things pertaining to God, that is, *according to Knowledge*, and yet duly tempered with Candour and Prudence (which is the true Notion of that much talked of, much miſunderſtood Virtue, *Moderation)* I ſay, a Clergy, that on theſe, and many other Accounts, is not exceeded, if to be paralleled, in the Chriſtian World.

Ye are the Sons of a Clergy, whoſe undiſſembled and unlimited Veneration for the Holy Scriptures hath not hindred them from paying an Inferior, but

SERM. VIII.

profound Regard to the beſt Interpreters of Scripture, the Primitive Writers; in whoſe Works as none have been more converſant than they, ſo none have made a better uſe of them towards reviving the Spirit of primitive Piety in Themſelves and Others. And their Searches and Endeavours of this kind have been bleſſed with a remarkable Succeſs. For, as to the earlieſt and moſt valuable Remains of pure Antiquity (ſuch as thoſe of *Barnabas*, and *Clement*, and *Ignatius*, and *Polycarp*) I may ſafely venture to ſay, that the Members of this Church have done more towards either bringing them to Light, or freeing them from Corruption, or illuſtrating their Doctrine, or aſſerting their Authority, than the Members of any Church, or indeed of all the Churches in the World.

Ye are the Sons of the Clergy, who, by this Rule of God's Word, thus interpreted, reformed from *Popery* in ſuch a manner, as happily to preſerve the Mean between the two Extremes, in Doctrine, Worſhip, and Government; and who perfected

perfected this Reformation by quiet and orderly Methods, free from thoſe Confuſions and Tumults that elſewhere attended it: So that our Temple, like that of *Solomon*, was built without the Noiſe of *Axes* or *Hammers*. SERM. VIII.

And as they ſhut out *Popery* in the moſt effectual manner, by only paring off thoſe Corruptions it had grafted on pure and genuine Chriſtianity; ſo did they ſtand boldly in the Breach, when it meditated a Return, and for ever ſilenced the Champions of that baffled Cauſe, by their immortal and unanſwerable Writings: So that You, their Sons, were at the Altar itſelf (if I may ſo ſpeak) initiated by your Fathers, as the great *Carthaginian* was by His, into an Hereditary Averſion from *Rome*; which, I doubt not, will ever laſt, and will ever preſerve you againſt all her open Aſſaults, on her ſecret and undermining Approaches.

Ye are the Sons of a Clergy, diſtinguiſhed by their Zeal for the Rights of the Crown, and for their Reverence towards thoſe that wear it, and famous for ſuffering

SERM. VIII. ſuffering always together with it, and for it: Immoveably firm to their Duty, when they could have no Proſpect of Reward; when they might have loſt their Integrity with Advantage, and could ſcarce with Safety retain it, when they ſaw Majeſty oppreſſed and ſinking, and the Fury and Madneſs of the People prevailing againſt it; *and they looked, and there was none to help; and they wondred that there was none to uphold.*

Iſa. lxiii. 5.

Finally, Ye are the Sons of the Clergy, who are the furtheſt removed of any, from all poſſible Suſpicion of deſigning to enſlave the Underſtandings, or Conſciences of Men; who bring all their Doctrines fairly to the Light, and invite Men with Freedom to examine them; who have been the beſt Advocates in the World for the uſe (the due uſe) of Reaſon in Religion; as knowing the Religion they profeſs to be ſuch, that the more exactly it is ſifted by Reaſon (pure, unbiaſſed Reaſon) the more reaſonable ſtill it will be found.

Of

of this *holy Root*, Ye are *the Branches*; from this excellent Order of Men Ye ſpring; happy in your Extraction, on many Accounts, but chiefly in This, that it derived to you the ineſtimable Advantages of an honeſt, ſober, and religious Education; that, by the means of it, the firſt Impreſſions made upon your tender Minds, were on the Side of Virtue and Goodneſs, that you had the earlieſt and beſt Opportunities of knowing God and your Duty, and were led into the immediate Practice of what you knew; that *from Children you were acquainted with the holy Scriptures, which are able to make you wiſe unto Salvation*, and bred up every way in *the Nurture and Admonition of the Lord*. A Bleſſing, which, next to that of Life itſelf, is the greateſt that Man can beſtow; and without which even Life itſelf would often prove rather a Curſe than a Bleſſing, to thoſe to whom it is beſtowed. SERM. VIII.

Let others then value themſelves upon their Birth: We, I am ſure, have great reaſon to thank God for Ours; and to

SERM. VIII. expreſs our Thanks by openly owning our Parentage, and paying our Common Devotions to God among the Numerous Attendants of this Day's Solemnity.---- A Solemnity, which I doubt not but St. *Paul* himſelf, if ſenſible of things below, is now pleaſed to ſee, and thinks this Holy Place, that bears his Name, never better employed than on ſuch Occaſions as theſe, which tend to promote the Honour of the Chriſtian Prieſthood, and the fervent Exerciſe of Charity; two Arguments on which He, in his Epiſtles, dwells often, and often delights to dwell.

As our Birth therefore does Honour to Us, ſo it is One way, in which we alſo do Honour to our Birth, if we countenance ſuch Meetings by our Preſence, and promote the great Ends of them by our Example; if we take theſe Opportunities of practiſing, and thereby recommending and inſtilling Brotherly Kindneſs; *conſidering one another, to provoke unto Love, and to Good Works; not forſaking the Aſſembling of ourſelves together, as the manner of ſome is.* Should

Heb. x. 24, 25.

any

any little Difference of Sentiments happen, any Perſonal Prejudices obtain among the Members of the ſame holy Community, let them not hinder us from uniting to procure the common Good of it, and from purſuing, with joint Hands and Hearts, the unexceptionable Deſign of this pious and wiſe Inſtitution. If our *Jeruſalem* be in other Reſpects unhappily divided, yet, in This reſpect at leaſt, let it *be as a City that is at Unity in itſelf*, Pſal. cxx. 3, 4. *whither the Tribes go up, even the Tribes of the Lord, to teſtify unto* Iſrael, *to give Thanks to the Name of the Lord:* And let every one of us be ready, on ſuch Occaſions, to exhort Himſelf, and Others, in the Language of good *David*, *---I was glad when they ſaid unto me*, Ibid. *We will go into the Houſe of the Lord.* ver. 1, 2, 8, 9. *Our Feet ſhall ſtand in thy Gates*, O Jeruſalem. *For my Brethren and Companions ſake, I will wiſh thee Proſperity! yea, becauſe of the Houſe of the Lord our God, I will ſeek to do thee good.* Let there be no *Spots in theſe* our *Feaſts of Charity*; nothing that may ſully the

SERM. VIII.

SERM. VIII. Brightneſs, and damp the Chearfulneſs of this Day's Solemnity: But let us flock to it like Brethren, and like Chriſtians, *forbearing one another, and forgiving one another, if any Man hath a Quarrel againſt any*; and adding to the External Exerciſe, the inward Temper and Spirit alſo of that Divine Grace, which *is kind, envieth not, ſeeketh not her own, is not eaſily provoked, but is eaſy to be intreated, thinketh no Evil, beareth all things, believeth all things, hopeth all things, endureth all things.*

Thus if we think, and thus act, we ſhall indeed ſhew ourſelves to be every way worthy of our Deſcent, and duly mindful, not only of the *Advantage* we receive from thence, but of the *Obligations* alſo which are on that Account incumbent upon us; even the Obligations of adorning our ſacred Parentage by an anſwerable Sanctity of Behaviour, and of diſtinguiſhing ourſelves as much by an *Inherent* and *Habitual*, as we are already diſtinguiſhed by an *External* and

Relative Holineſs. This was what I, in the *Second* Place, propoſed to conſider. SERM. VIII.

II. We ſtand in the neareſt Relation to them, who ſtood in the neareſt Relation to God, and who were on that Account obliged *to be holy even as He is holy:* to imitate every way as far as human Infirmity would ſuffer them, *the Apoſtle, and High-Prieſt of their Profeſſion,* who was *holy, harmleſs, undefiled, ſeparate from Sinners.* Some ſhare of their Obligations deſcends to Us; who *partaking of the Root and Fatneſs of the Olive Tree,* whereof we boaſt to be the *Branches,* ought alſo to produce the *Fruits* of it.

The Sons of Servants do, in a peculiar manner, belong to Him, whoſe Servants their Fathers were: At his Will, and in his Intereſts, they ought entirely to be. We therefore being born of Parents, who were employed in the holy Functions of God's Family, the Church, and were dedicated to his immediate Service; ought to look upon ourſelves as

SERM. VIII. particularly devoted to the Honour and Intereſt of their and our great Maſter: The Cauſe of Religion and Goodneſs (which is the Cauſe of God) is Ours by Deſcent, and we are doubly bound to eſpouſe it.

As our Advantages towards practiſing and promoting Piety and Virtue, were greater than thoſe of other Men; ſo will our Excuſe be leſs, if we neglect to make uſe of them. We cannot plead, in Abatement of our Guilt, that we were ignorant of our Duty, under the Prepoſſeſſion of Ill Habits, and the Biaſs of a wrong Education: In all theſe Inſtances, the Providence of God remakably favoured us: Early were our Minds tinctured with a diſtinguiſhing Senſe of Good and Evil; early were the Seeds of a Divine Love, and holy Fear of offending, ſown in our Hearts. If therefore our Improvements be not anſwerable to ſuch Beginnings, if we *fall away after taſting of the Heavenly Gift, and the good Word of God, and the Powers of the World to come*; how Criminal muſt ſuch a Defection be,

and

and how terrible the Condemnation with which it is attended? SERM. VIII.

St. *Chryſoſtome* *, in his admirable Treatiſe of the Prieſthood, obſerves, not only that the Expiation, appointed for the Sin of the High-Prieſt, was equal to that which was preſcribed for the whole Congregation; but that even the Children of Prieſts (ſuch, whoſe Sex permitted them not to miniſter at the Altar) were, by the *Levitical* Law, to be puniſhed more ſeverely than any other Offenders in the ſame kind were: Not, ſays he, that the Offences were, in their own Nature, unequal; but thoſe committed by the Children of Prieſts were aggra-

* Δεῖξαι βέλομαι [ὁ Θεὸς] ὅτι τὰ ἁμαρτήματα μείζονα πολλῷ ἐκείνων τιμωρίαν, ὅταν ὑπὸ τῶν ἱερέων γίνηται, ἢ ὅταν ὑπὸ τῶν ἰδιωτῶν, προσάπτει τοσαύτῳ ὑπὲρ τῶν ἱερέων προσάγεσθαι τὴν θυσίαν, ὅσῳ ὑπὲρ παντὸς τοῦ λαοῦ [a]. Τοῦτο δ' οὐδὲν ἕτερον δηλοῦντός ἐστιν, ἢ ὅτι μείζονος βοηθείας δεῖται τὰ τῶν ἱερέων τραύματα, ἢ τοσαύτης, ὅσης ὁμοῦ τὰ παντὸς λαοῦ. Μείζονος δὲ οὐκ ἂν ἐδόκει, εἰ μὴ χαλεπώτερα ἦν. Χαλεπώτερα δὲ γίνεται οὐ τῇ φύσει, ἀλλὰ τῇ ἀξίᾳ τοῦ τολμῶντος. αὐτὰ ἱερῶς βαρύμενα. Καὶ τί λέγω τοὺς ἄνδρας τοὺς τὴν λειτουργίαν μετιόντας; αἱ γὰρ θυγατέρες τῶν ἱερέων, αἷς οὐδεὶς πρὸς τὴν ἱερωσύνην λύγος, ὅμως διὰ τὸ παλαιὸν ἀξίωμα τῶν αὐτῶν ἁμαρτημάτων πολὺ φοβερωτέραν ὑπέχουσι τὴν τιμωρίαν [b]. Τὸ μὲν πλημμέλημα ἴσον αὐτοῖς καὶ ταῖς τῶν ἰδιωτῶν θυγατράσι (πορνεία γὰρ ἀμφοτέρα) τὸ δὲ ἐπιτίμιον πολλῷ τούτων χαλεπώτερον, &c. Chryſ. περὶ Ἱερωσ. p. 50. Ed. Sav.

[a] Lev. iv. 3.

[b] Lev. xxi. 9. Deut. xxii. 1.

SERM. VIII.

vated, διὰ τὸ Πατρικὸν ἀξίωμα, by the Dignity of their Parents. The very Relation which thoſe Children bore to the Prieſthood, contributed to enhance their Guilt, and increaſe their Puniſhment.

Rom. xii. 1. *I beſeech You therefore, Brethren, by the Mercies of God, that ye preſent your Bodies and Souls a living Sacrifice, Holy, Acceptable unto God, which is your Reaſonable Service.*

Phil. iv. 8, 9. *Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good Report; if there be any Virtue, if there be any Praiſe, think on theſe things.*

Heb. xiii. 7. *Thoſe things which Ye have both learned, and received, and heard, and ſeen, do.---Remembring them which have had the Rule over you,* (both as your Natural and Spiritual Parents) *whoſe Faith follow, conſidering the End of their Converſation.*

Many are the Enemies of the Prieſthood, and of You, for the ſake of it. They are diligent to obſerve whatever may either nearly or remotely blemiſh it;

it; and ready to impute to the Order itſelf, the faulty Conduct of thoſe who owe their Birth and Education to it; that they may wound Religion through the Sides of its moſt profeſſed Servants and Followers. Let not any of us furniſh their Malice with Objections, or give an Edge to the Weapons which they uſe againſt us, by ſo living as miſbecomes our holy Stock. The Sacred Office can never be hurt by their Sayings, if it be not firſt reproached by our Doings. Since the Eyes of Men are upon us, ſince *they mark all our Steps, and watch our Haltings*, let a Senſe of their Inſidious Vigilance excite us ſo to behave ourſelves in all the Offices of Life, and in all the Duties of our ſeveral Stations, that *They, who ſeek Occaſion*, may not only not *find Occaſion* againſt us, but may find alſo what they do not ſeek, even a Conviction of the mighty Power of Chriſtianity towards regulating the Paſſions, and ſanctifying the Natures of Men. So ſhall we defeat their Malice, and draw Good out of Evil; ſo ſhall we

SERM. VIII.

beſt

SERM. VIII. beſt put in Practice that noble Inſtance of Charity, that Divine Leſſon of loving Enemies, which our Religion hath taught us; ſo ſhall we moſt nearly trace the Example, which he, of whoſe Retinue and Houſhold we are, hath ſet us, of *bleſſing them that curſe us, and doing good to them that deſpitefuly uſe us.*

It might be expected, that among the Sons of the Clergy themſelves, not One of this Character ſhould ever be found. But *they are not all* Iſrael, *that are of* Iſrael; *neither becauſe they are the Seed of* Abraham, *are they all Children. There is a Generation that curſeth their Father, and doth not bleſs their Mother. Ye are clean,* (ſaid our bleſſed Lord, even of the Apoſtles) *but not all, for he knew who ſhould betray him.* When ſuch Inſtances happen of Men, ſprung from the Loins of *Levi*, and yet Enemies to the Tribe, their Rage and Malice is uſually exceeding great; and it is natural that it ſhould be ſo: For a revolted Chriſtian is worſe than a mere Heathen; and thoſe among Chriſtians, who have been beſt educated

Rom. i. 6, 7.

Prov. xxx. 14.

John xiii. 10, 11.

and

and principled in their Youth, if they once break through ſuch Reſtraints, grow wicked in Proportion to their former Advantages; *waxing worſe and worſe; deceiving, and being deceived*; till, by the juſt Judgment of God, they arrive at the utmoſt pitch of Impiety. God be thanked, ſuch Apoſtates are few, and do always, ſooner or later, meet with the juſt Reward of their Apoſtaſy, in this Life, a General Deteſtation!

SERM. VIII.

2 Tim. iii. 14.

Let us turn our Eyes from ſuch diſpleaſing Objects, and proceed, in the

III[d] and laſt Place, to take a View of the *Bleſſings*, which have attended the Sons of a married Clergy; and will, I doubt not, ſtill attend them, if they live anſwerable to their holy Birth and Education.

From the Dawn of the Reformation to this Day, it is eaſy to obſerve the various and viſible Interpoſitions of God's Providence, in behalf of thoſe who waited at his Altar, and their Children and Deſcendants. Kings have been raiſed up to be

their

SERM. VIII. their Nurſing-Fathers, and Queens to be their Nurſing-Mothers; under whoſe Shadow and Encouragement they have reſted and proſpered. While the Monarchy flouriſhed, theſe faithful Servants of God and the King wanted not a Protector; when it ſunk, they fell for a time; when it roſe, they revived with it. God put it into the Heart of one of our Princes, towards the Cloſe of her Reign, to give a Check to that Sacrilege, which had been but too much winked at, in the former Parts of it. Her Succeſſor paſſed a Law, which prevented abſolutely all future Alienations of the Church Revenues. The Royal Martyr took ſome excellent Steps towards making a more equal Diſtribution of thoſe Revenues between the preſent Poſſeſſors, and ſuch as were to ſucceed them. His Son, a Gracious Prince, pityed the Wants, which the Great Rebellion had cauſed or increaſed among the Widows and Children of Clergymen; and, in order to provide a Supply for their preſent and future Neceſſities, erected that Corporation of Charity, to which the

the Perſons, compoſing this Aſſembly, generally belong; ſome as the happy Objects, others as the worthy Directors of it, or generous Benefactors to it; All, I hope, as hearty Well-Wiſhers, Encouragers, and Friends. But to Her *preſent Majeſty* we owe the greateſt Shower of Royal Bounty, that ever fell from the Throne: even *a gracious Rain, which,* by her means, *God ſent on his Inheritance, and refreſhed it when he was weary. Her Bleſſings have prevailed above the Bleſſings of her Progenitors*; and have, we truſt, the Foundation of yet more, and greater, which God, in his good time will beſtow, when we have qualified ourſelves for them by a Right Uſe of thoſe we already enjoy. SERM. VIII. Pſ. lxiii. 9. Gen. xlix. 36.

Only let us not murmur, if he now and then ſtop the Current of his Mercies, if *he hide his Face, as it were, for a Moment*, and ſuffer Evil, and not Good, to lay hold of us. Both are in his Power, and he diſpenſeth both with equal Wiſdom and Tenderneſs; and both ſhall alike turn to the Advantage of thoſe, who

SERM. VIII. who have the Skill to make uſe of them. Wherefore, *in the Day of Proſperity, be joyful; but in the Day of Adverſity, Conſider: God alſo hath ſet the one over againſt the other, to the End that Man ſhould find nothing after him; to the End that Man,* not knowing what ſhall happen next, or how ſoon it may happen, ſhould neither be too much elated by the one, nor dejected by the other. *God hath* indeed, ſometimes *chaſtened us with the Rod of Men, and with the Stripes of the Children of Men; but his Mercy hath not departed away from us. The Lord will never leave off his Mercy, neither ſhall any of his Works periſh; neither will he abhor the Poſterity of his Elect: and the Seed of them that love him, he will not take away.*

Eccl. vii. 14.

2 Sam. vii. 14, 15.

Ecclus xlvii. 22.

Be Ye not therefore *wearied and faint in your Minds.* The Order to which you belong, and even the Eſtabliſhment on which it ſubſiſts, have often been ſtruck at, but in vain; ſtill every Blow that was aimed at Them, miſſed of its Effect, and produced Events contrary to the Intention

tention of thoſe who direct it. Many remarkable Inſtances of this kind there have been; the time would fail me, ſhould I attempt to number them: But one there is, which ought not to be paſſed over, becauſe it will adminiſter Reflections of a very encouraging Nature, and very appoſite to the Deſign of this preſent Solemnity. SERM. VIII.

When Marriage, at the Reformation, was firſt allowed to the Clergy of this Kingdom, there is no Doubt, but that ſome who then ſat at the Helm, and gave no good Proofs of any real Regard for Religion, intended it as a Politic Device to leſſen their Intereſt, and keep them low in the World. And yet ſo has God ordered Matters, that even from hence many ſignal Advantages have redounded to our Church; ſome of which I ſhall ſo far preſume upon your Patience, as to lay before You.

And firſt, ſeveral Temptations, under which the *Popiſh* Clergy lay, towards embracing an Intereſt diſtinct from that of their Country, are by this means effectually

SERM. VIII. ally removed; and all uneaſy Jealouſies of our Riches, Greatneſs, Power, and Union, are in good meaſure abated. And this, in Times, when even the diminiſhed Revenues and Privileges of the Church are looked upon with a ſuſpicious Eye, is ſome Advantage to her; as it gives her leave to enjoy thoſe poor Remains of Ancient Piety, which ſhe poſſeſſes, without that Envy and Ill-will which would otherwiſe attend them. Little Reaſon there is (God knows) to envy her on this Account: for notwithſtanding the large Incomes annexed to ſome few of her Preferments, I will be bold to ſay, and do not doubt but to prove, that this Church, in proportion to the Numbers of its Clergy, hath in the whole, as little to ſubſiſt on, as almoſt any even of thoſe *Proteſtant* Churches, which are thought to be moſt meanly provided for. However, ſince this Little is by ſome thought too much, and vain Jealouſies of our Strength and Power are, on this Account, entertained or pretended; 'tis well that theſe Apprehenſions are qualified by a

Senſe

Senſe of our Marriage Circumſtances, which even They, who are pleaſed to think us under no other Tye to the true Intereſt of our Country, will allow to be an effectual Curb upon us. They who marry, give Hoſtages to the Public, that they will not attempt the Ruin, or diſturb the Peace of it; ſince in the Public Safety and Tranquillity, that alſo of their Wives and Children, that is, of their Neareſt and Deareſt Relations, is involved, according to thoſe remarkable Words of the Prophet *Jeremy*, directed to the *Jews* in *Babylon*. —— *Take Ye Wives*, ſays he, *and beget Sons and Daughters, and take Wives for your Sons, and give your Daughters to Huſbands, that they may bear Sons and Daughters, that ye may be increaſed there, and not diminiſhed: And ſeek the Peace of the City, whither I have cauſed you to be carried.*——*For in the Peace thereof ſhall Ye have Peace.* SERM. VIII. Jer. xxix. 6, 7.

By this Means alſo the foul Impurities, that reigned among the unmarried, eſpecially the Monkiſh Clergy, and the

SERM. VIII. ſcandalous Reflexions which fell upon the whole Order on that Account, have been prevented. 'Tis true, theſe Enormities have been thought more and greater than they really were. 'Twas the Intereſt of thoſe, who thirſted after the Poſſeſſions of the Clergy, to repreſent the Poſſeſſors in as vile Colours as they could; and many of thoſe poor People were, doubtleſs, frightened, and betrayed into falſe and diſadvantageous Confeſſions; the general Prejudices of the Time falling in with theſe Accounts, and procuring them an Univerſal Reception; and our Hiſtorians taking them afterwards upon Truſt, as their Credulity, Lazineſs, or Partiality led them. However after all the Abatements that can be made, there was too much Truth in ſome of theſe Repreſentations; ſo much as brought the whole Function into Diſgrace; and *made the Offering of the Lord to be abhorred.* And it is plain, that the Cure of this Evil is one of thoſe many Bleſſings, which have ariſen to our Religion, and Church, from a married Clergy.

Another

SERM. VIII.

Another is, that great Numbers of Men deſcended from them, have been diſtributed into all Arts and Profeſſions, all Ranks and Orders of Men amongſt us; and have, by the Bleſſing of God upon their Induſtry, thriven ſo well, and raiſed themſelves ſo high in the World, as to become in Times of Difficulty, a Protection and a Safeguard to that Altar at which their Anceſtors miniſtered. And I queſtion not, but that there are many here this Day, who will have the ſame Succeſs in the World, and will make the ſame Uſe of it. We may ſay to our Countrymen, as *Tertullian*, in his Apology, did to the *Romans*, *Heſterni ſumus, et veſtra omnia implevimus, Urbes, Inſulas, Caſtella, Municipia, Conciliabula, Caſtra ipſa, Tribus, Decurias, Palatium, Senatum, Forum*, [c. 37.] We the Sons of the Clergy, are but of Yeſterday, as it were; and yet the Country, the City, the Court, the Army, the Fleet, the Bar, the Bench, and the Senate Houſe itſelf, hath had, and ſtill hath a large Share of us: Men often famous, often highly

SERM. VIII. Useful in their Generation; Useful in their Public and in their Private Capacities; Useful to their Country, and Useful to the Church; being an Honour and a Support to that Order from which they descended. The Lot of the Sons of the Clergy in this case, is like that of the Sons of *Levi*, of whom it was said Gen. xlix. 7. —*I will divide them in Jacob, and scatter them in Israel.* This Dispersion of that particular Tribe among the rest of the Tribes, was intended as their Punishment, but proved in the Event, and in many Respects, a great Blessing, both to them and to the whole *Jewish* Community.

Again, even the Secular Cares and Avocations which accompany Marriage, have not been without their Advantages; inasmuch as the Clergy have by this Means, been generally furnished with some measure of Skill in the common Affairs of Life, have gained some Insight into Men and Things, and a competent Knowledge of (what is called) *the World:* A Knowledge to which most of the Order, while under the Obligations of Celibacy,

Ribacy, were great Strangers. And of this kind of Knowledge they have made admirable Uſe of their Profeſſion, towards guiding and ſaving Souls; for it has enabled them to preach to their Flocks after the moſt rational and convincing, the moſt apt and ſenſible manner, *rightly dividing the Word of Truth, like workmen that needed not to be aſhamed*; and ſo explaining and applying the General Precepts of Morality contained in the Goſpel, as that the Conſciences of thoſe to whom they addreſſed their Doctrine, ſhould readily bear Witneſs of the Truth, and feel the Power of it. 'Tis, perhaps, for this Reaſon, among others, that our practical Divinity is allowed to excel; and to be as ſound and affecting, as that of our *Popiſh* Neighbours is flat and unedifying. For he that preaches to Man, ſhould *underſtand what is in Man*, to ſuch a Degree as is requiſite to qualify him for the Taſk: And that Skill can ſcarce be duly attained by an Aſcetic in his Solitudes, or a Monk in his *Cloyſter*. I ſpeak the Senſe of St. *Chryſoſtome*; who, as

SERM. VIII.

2 Tim. ii. 15.

SERM. VIII. great a Lover and Recommender of the Solitary State as he was, declares it to be no proper School for thoſe, who are to be Leaders of *Chriſt's* Flock, and the Guides of Souls *; and thinks ſuch Perſons beſt qualified for the Paſtoral Charge, who to Innocence of Life have joined ſo much Worldly Experience and Prudence, as may enable them in the Courſe of their Miniſtry, to addreſs themſelves to Men in a way ſuited to their ſeveral Exigences and Tempers, to their various Ranks, Conditions, and Characters †. I

* Οὐδὲν οὕτως ἄχρηστον εἰς Ἐκκλησίας προστασίαν, ὡς αὐτὴ ἡ ἀργία καὶ ἡ ἀμιλλησία, ἣν ἕτεροι μὲν ἄσκησίν τινα θαυμαστὴν εἶναι νομίζουσιν. — Ὁ γὰρ ἐνθωδεὶς τοσαύτης ἀπολαύειν ἀτραγμοσύνης, καὶ ἐν ἡσυχίᾳ διάγειν πολλῇ, κἂν μεγάλης ᾖ φύσεως, ὑπὸ τῆς ἀνασκησίας θορυβεῖται καὶ ταράττεται, καὶ τῆς οἰκείας δυνάμεως ἐκπίπτει μέρος ὃ μικρὸν τὸ ἀγύμναστον. Ὅταν δὲ ὁμοῦ καὶ βραδείας ἡ ἀμαθίας, καὶ τῶν τοιούτων λόγων, καὶ ἀγώνων ἀπείρου, τῶν λιθίνων οὐδὲν διοίσει, ταύτῳ διεξάμενος τῷ οἰκονομίᾳ. Διὰ τοῦτο τῶν ἐξ ἐκείνης ἐρχομένων τῆς παλαίστρας εἰς τοὺς ἀγῶνας τούτους ὀλίγοι ἀμαθαίνονται· οἱ δὲ πλείους ἐλέγχονται, καὶ καταπίπτουσι, καὶ πραγμάτια ὑπομένουσιν ἀηδῆ καὶ χαλεπά. — Ὅταν ἔλθωσιν εἰς τοὺς ἀγῶνας, ὧν μὴ μεμελητήκασι τὴν πεῖραν, ἀπορεῖνται, ἰλιγγιῶσιν, εἰς ἀμηχανίαν ἐμπίπτουσι, &c. Περὶ Ἱερωσύν. p. 48.

† — Οὐ γὰρ μόνον καθαρὸν, τῆς τηλικαύτης ἀξιώματος ἀμαθίας, ἀλλὰ καὶ λίαν συνετὸν, καὶ πολλῶν ἔμπειρον δεῖ, καὶ πάντα μὲν εἰδέναι τὰ βιωτικὰ τῶν ἐν μέσῳ τριβομένων ἀχ

need

heed not ſay, what Advantages, in this Reſpect, belong to a married Clergy, particularly to thoſe of the Church of *England.*

Nay further, the married State of Parochial Paſtors hath given them the Opportunity of ſetting a more exact, and univerſal Pattern of Holy Living to the People committed to their Charge, and of teaching them how to carry themſelves in their ſeveral Relations of Huſbands and Wives, Parents and Children, by Domeſtic Patterns, as well as by Public Inſtructions. By this Means, they have, without queſtion, adorned the Goſpel, glorified God, and benefited Men, much more than they could have done in the devouteſt and ſtricteſt Celibacy. And

---

ὅτιον. — Ἐπειδὴ γὰρ ἀνδράσιν αὐτὸν ὁμιλεῖν ἀνάγκη καὶ γυναῖκας ἔχουσι, καὶ παῖδας τρέφουσι, καὶ θεράποντας κεκτημένοις, καὶ πλοῦτον περιβεβλημένοις πολὺν, καὶ δημόσια πράττουσι, καὶ ἐν δυναστείαις οὖσι, ποικίλον αὐτὸν τῆς δεῖ. Ποικίλον δὲ λέγω, οὐχ ὕπουλον, οὐδὲ κολακα, καὶ ὑποκριτὴν, ἀλλὰ πολλῆς μὲν ἐλευθερίας καὶ παῤῥησίας ἀνάμεστον, εἰδότα δὲ καὶ συγκατιέναι χρησίμως, ὅταν ἡ τῶν πραγμάτων ὑπόθεσις τοῦτο ἀπαιτῇ, καὶ χρηστὸν εἶναι ὁμοῦ καὶ αὐστερόν· — Πάντα δὲ ταῦτα τὰ διαφορα εἰς ἓν τέλος ὁρᾷ, τοῦ Θεοῦ τὴν δόξαν, τῆς Ἐκκλησίας τὴν οἰκοδομήν. Ibid. p. 47.

SERM. VIII. their Uſefulneſs in this Reſpect to others, hath not been without ſome Advantage to themſelves; it hath raiſed the Credit of the Order, and promoted the Reverence that is juſtly due to it.

Let me add one Inſtance more, wherein the Marriage of the Clergy hath redounded to their Honour; inaſmuch as it affords a remarkable Argument of God's particular Providence towards them and their Families. For, conſidering the chargeable Methods of their Education, their numerous Iſſue, and ſmall Income; conſidering the Expences incumbent upon them, in point of Hoſpitality, and Charity, and the Proportion (the at leaſt equal Proportion) they bear in the Public Burthens and Taxes; it is next to a Miracle, that no more of their Children ſhould want, and that ſo many of them ſhould be in ſuch proſperous Circumſtances, as we have good Reaſon to think there are, even from this Day's ſolemn Appearance. *Happy art Thou, O Iſrael, O People ſaved by the Lord, the Shield of thy Help, and who is the Sword of*

Deut. xxxiii. 29.

of thy Excellency; and thine Enemies ſhall be found Lyars unto thee. No Weapon that is formed againſt thee, ſhall proſper; and every Tongue, that ſhall riſe againſt thee in Judgment, Thou ſhalt condemn. This is the Heritage of the Servants of the Lord, and their Righteouſneſs is of Me, ſaith the Lord. SERM. VIII. Iſa. liv. 17.

However, ſtill one Inconvenience there is, with which the Marriage of the Clergy is too viſibly attended, the Poverty of ſome of them; an Inconvenience which is, as you have heard, ballanced and outweighed by many ſignal Advantages; and which we are ſo far from diſſembling, that we meet this Day, to do every one of us ſomewhat (as God hath enabled, and ſhall incline us) towards removing it. This is the only ſpecious Objection which our *Romiſh* Adverſaries urge againſt the Doctrine and Practice of this Church, in the Point of Celibacy; the only Matter of juſt Reproach, wherein they viſibly triumph. Since other Arguments have, by our excellent Writers, been wreſted out of the Enemy's Hands, pity it is, that

SERM. VIII. that they ſhould remain in Poſſeſſion of This; that we ſhould not be able to juſtify our Reformation in every Reſpect, and to make this Church, like the true Spouſe of *Chriſt*, *a glorious Church, having neither Spot, nor Wrinkle, nor any ſuch thing*; that may blemiſh her Luſtre, deform her Beauty, and expoſe her to any degree of that ungodly Scorn, with which proud and irreligious Minds are ever ready to purſue her. We are not indeed, of ourſelves, ſufficient for this Work: However, more may be done by us towards it, than at firſt we are apt to imagine; if we ſet about it in good earneſt, and employ our united Strength upon it; if we encourage it by our Examples, and Perſuaſions, and by placing the Motives to this particular ſort of Beneficence, in a proper Light before Thoſe, who wiſh well to Religion, have much to beſtow in Charity, and Hearts ever open and ready to beſtow it.

It is ſaid of our Bleſſed Saviour (whoſe *Advent* we now celebrate) that *he came Eating and Drinking*, and that he *went about*

about doing good. I join theſe two Parts of his Character, becauſe He himſelf often exerted them together, and made uſe of the One, as affording him fit Opportunities to abound in the Other. He diſdained not to appear at great Tables, and Feſtival Entertainments, that he might more illuſtriouſly manifeſt his Divine Charity to the Souls and Bodies of Men. Let us, this Day, imitate his Example in both theſe Reſpects; and whilſt we are enjoying the good things of Life, let us remember Thoſe that want even the Neceſſaries and firſt Conveniences of it: And remember them, as We ourſelves ſhould have deſired to be remembred, had it been our ſad Lot to ſubſiſt on other Mens Charity. They are not Common Objects, for which I plead; nor are You only under the Ordinary Ties of Humanity and Charity to relieve them. Their Fathers and Yours were Fellow-ſervants to the ſame Heavenly Maſters, while they lived; nor is that Relation diſſolved by their Death, but ought ſtill to operate among their ſurviving Children. And

SERM. VIII.

SERM. VIII.

Ruth ii. 20.

bleſſed be He of the Lord, whoever among you *hath not left* (and ſhall not leave) *off his Kindneſs to the Living; and to the Dead*; but for the ſake of the Dead ſhall continue to do good to the Living!

May God awaken the Minds of all thoſe of this Body, whom his Providence has bleſſed with Abundance, to conſider the Obligations they are under, of miniſtring to the Neceſſities of their poor Brethren! May he open their Ears to the Cries of the Orphan and Widow, who are Members of the ſame common Family, though mean ones, and have a Right to be ſupported out of the Incomes of it, as the poor *Jews* had to gather the Gleaning of the Rich Mens Harveſt!

There are indeed many excellent *Inſtitutions of Charity* lately ſet up, and which deſerve all manner of Encouragement; particularly thoſe which relate to the careful and pious *Education of poor Children*. An Admirable Deſign! which hath met with a deſerved Succeſs! and may it ſtill go on proſpering to proſper!

But

But give me leave to ſay, that, while ſo many Orphans and Widows of Clergymen are deſtitute even of Food and Raiment, the Eyes of the Sons of the Clergy ſhould chiefly be turned on theſe Objects, and the greateſt Share of their Charity ſhould flow in this Channel. 'Tis determined by the great Preacher of Charity, St. *Paul*, that Domeſtic Inſtances of Beneficence ſhould take place of thoſe that are Foreign. *As we have Opportunity* (ſays he) *let us do good unto all Men; eſpecially unto Them, that are of the Houſhold of Faith.* And again, in thoſe Emphatical Words, —— *If any provide not for his own, and eſpecially for thoſe of his own Houſe* (the Words are ἴδιος, and οἰκεῖος, and ſignify ſuch as have an immediate Relation to us, or Dependance upon us) *he hath denied the Faith, and is worſe than an Infidel.* An heavy Charge, but a true one! for Infidels always walked by this Rule, and according as Men ſtood more or leſs nearly related to them, by Natural or Political Ties, made them more or leſs

SERM. VIII.

Gal. vi. 10.

1 Tim v. 8.

the

SERM. VIII.

the Objects of their Compaſſion and Bounty. And thus, therefore, ſpeaks a Wiſe Heathen; *Optimè ſocietas Hominum conjunctioque ſervabitur, ſi, ut quiſque erit conjunctiſſimus, ita in eum Benignitatis plurimum conferetur.* There is a Mixture of Charity and Juſtice, in this Proceeding; and the One of theſe ſerves to heighten and beautify the Other.

Cic. de Off. lib. ii. § 16.

The Abundance of many of thoſe, before whom I ſtand, is, I doubt not, owing to *the Church*; I do not mean to the *Revenues* of it; (for the Inſtances of great Fortunes raiſed from thence, ſince the Reformation, are but Few; and God forbid there ſhould be many!) but to the pious Care, that their good Fathers, more nearly ſenſible of their Obligations in this Reſpect than common Parents, took of their Education; and to the religious, thriving Principles, which they inſtilled into them; and, perhaps, to the immediate Bleſſing of God, upon their honeſt Induſtry and Labour, on the Account of the very Stock from which they came. Into that Church, therefore, ſhould their

their Abundance, when it flows over, regularly empty itſelf, and refreſh the Bowels of ſome of their poor Brethren. *All the Rivers* (ſays *Solomon*) *run into the Sea: unto the Place from whence the Rivers came, thither they return again.* Let us govern our Charitable Diſtributions by this Pattern, which Nature hath ſet us, and maintain, in like manner, a mutual Circulation of Benefits and Returns!

Eccleſ. i. 7.

So will this excellent Charity make larger and quicker Advances, than it hath hitherto done; ſo will it recommend itſelf to others, who are not of our Body, and who, how well ſoever diſpoſed they may be towards the Order, do not think they are concerned to take more Care of us, than we take of ourſelves; ſo will the only plauſible Objection of the Church of *Rome* againſt a married Clergy, in due time, vaniſh, when another Generation of Men ſhall ſee this Charity, in Conjunction with the *Royal Bounty*, extending itſelf to the Wants of as many as have need of it.

Which

SERM. VIII. Which that it may do, God of his Infinite Mercy grant, through *Jeſus Chriſt* our Saviour.

To whom, with the Father and the Holy Spirit, be rendred all Might, Majeſty, and Dominion, now and for ever.

CONCIO

CONCIO

AD

CLERUM

LONDINENSEM,

Habita in

Ecclesia S. ELPHEGI,

MAII XVII. *A. D.* MDCCIX.

Reverendis in Chriſto Fratribus

SIONENSIS COLLEGII SOCIIS,

ATQUE

Eccleſiarum Londinenſium PASTORIBUS.

COLLEGII noſtri Fundatori hoc erat propoſitum, quod et ſupremis Tabulis teſtatum reliquit, ut, celebratis frequentius Cleri Conventibus, permiſtiſque Conſiliis, et Evangelicæ Doctrinæ Veritati, et mutuo inter Fratres Amori optime *conſuleretur. Huic Inſtituto ut ſatisfieret, a Me quidem hac Concione tentatum eſt; a Vobis autem effectum, cum, quam Ego, hauſtam e Sacris Literis de Regum Jure in Subditos Sententiam defendendam ſuſceperim, eidem et Vos, fraternis animis uſquequaque conſentientes habuerim. Retulit enim mihi, qui tum Cœtui noſtro præſidebat,*

ſidebat, Vir Integerrimus, traditam à me è ſuggeſto Doctrinam et comprobâſſe Vos, et, ut in publicum exiret, uno ore poſtulaviſſe: Quorum alterum cum, Eccleſiæ noſtræ et Reipublicæ cauſa, mihi eſſet gratiſſimum, alteri certe non erat repugnandum.

Habete itaque, Viri præſtantiſſimi, *quam expetiviſtis, Concionem; eâ parte etiam quâ prius manca erat, auctam atque abſolutam: Quæ enim, a pagina* 335 *uſque ad* 363, *Uncis includuntur; cum Orationi, intra Horæ unius ſpatium contrahendæ, inſeri non poſſent, ut jam Editæ accederent, curavi. Hæc autem, tanquam Judicio veſtro atque Teſtimonio munita, Lectori minime exhibeo: Eodem tamen filo, quo ea quæ audiviſtis; contexta cum ſint iiſdem plane fundamentis ſubnixa; cætera qui probaverint, ne hæc improbent non eſt magnopere extimeſcendum.*

Faxit Deus, quæ afferuntur a nobis, ut ſtabiliendæ Pauli Doctrinæ, ut tuendæ Regum Dignitati, Pacique publicæ conſervandæ, ut denique tollendis iis, quæ, in re omnium exploratiſſima, non abſque Chriſtiani nominis labe, nunc gliſcunt, Controverſiis aliquatenus inſerviant! Ad iſtiuſmodi certe Lites ſedan-

das Veſtra omnium, Fratres, Conſenſio, ac communis ſollicitudo, et valuit ſemper, et valebit plurimum: Præſertim cum Venerandi admodum in Chriſto Patris noſtri, EPISCOPI LONDINENSIS, *Curis atque Conſiliis reſpondeat. Quæ cum ita ſint, Hortatio non eſt neceſſaria; Gratulatione magis utendum eſt. Liceat itaque mihi verbis Ignatianis, Vos affari* —Τὸ γὰρ ἀξιονόμαστον ὑμῶν Πρεσβυτέριον, τὸ θεοπρεπὲς ἄξιον, ὥστε συνήρμοσθαι τῷ Ἐπισκόπῳ, ὡς χορδαὶ κιθάρᾳ· διὰ τοῦτο, ἐν τῇ ὁμονοίᾳ ὑμῶν, καὶ συμφώνῳ ἀγάπῃ Χριστὸς ᾄδεται.

Ut ita ſemper in rebus ad Deum pertinentibus ſentiatis, ita Chriſtianam Veritatem tueamini, Concordiam foveatis, precatur

Conſervus veſter in Domino noſtro,

Chriſto Jeſu,

FRANCISCUS ATTERBURY.

ROM. xiii. 1.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.

Omnis Anima Poteſtatibus ſublimioribus ſubdita ſit.

SERM. IX.

CONVENIMUS hodierno die, *Fratres in Chriſto Reverendi*, Verbum Dei, dicturus Ego, Vos audituri; quod contra decuit fortaſſe ab uno aliquo è venerando hoc Compreſbyterorum cœtu dici, à me audiri. Verùm cùm id muneris mihi, à Viro Optimo graviſſimoque demandatum, ſtatuiſſem non defugere; nihil potius faciendum duxi, quàm ut Officia Civium erga Principes, quatenus ea Sacris Literis tradita ſunt ac deſcripta, Vobis exponerem. Ecquis enim in Theologiâ, quà mores ſpectat, Locus feracior atque uberior? Ecquod Officii genus honeſtius ſanctiuſve?

SERM. IX. Ecquod Argumentum dicendi, auribus Chriſtianis dignius, aut acceptius? quodque cum majori vel Reipublicæ, vel Eccleſiæ emolumento tractari poſſit? His præſertim Temporibus, quibus Opiniones de Regum poteſtate per vim coercendâ paſſim in vulgus ſpargi, paſſim ab imperitis arripi videmus; ita ut, ſi reviviſceret denuo Paulus, non minori nunc ſtudio à Nobis, ut opinor, contenderet, quàm quo olim Romanis præceperit, ut *Omnis Anima Poteſtatibus ſublimioribus ſubdita ſit.*

PRINCIPES obſervare, colere, vereri; iiſque juſta imperantibus omnino parere, injuſta præcipientibus non repugnare; hæc erant, quæ inter præcipua Doctrinæ Chriſtianæ Capita, quæ quidem Vitæ bene agendæ inſervirent, Diſcipulis ſuis tradidiſſe conſtat primos Evangelii doctores: idque variis ac gravibus de cauſis; adductos ſcilicet, partim argumenti ipſius pondere atque utilitate, partim præſenſione quâdam jam tum impendentium malorum, quibus, vel jubente, vel annuente Magiſtratu, affligendi eſſent Chriſtiani; quibuſque

quibuſque ne nimiùm obniterentur, ne ob- SERM.
ſiſterent, Apoſtolicis iſtiuſmodi monitis, IX.
tanquam fræno aliquo, erant maturè co-
hibendi.

INTER eos, qui Chriſtianæ ſe addix-
erant Diſciplinæ, non defuere quidam,
gente Judæi, qui palàm profiterentur, Ma-
giſtratibus Ethnicis nihil quicquam juris
eſſe in Populum Dei. Nonnullorum etiam
in mentibus inſederat prava quædam de
Libertate Evangelicâ Opinio, cujus vi ac
virtute eximi ſe planè putabant ab omni
Imperio humano. His Erroribus occurren-
dum erat; ſtrenuè autem totiſque viribus
propulſandæ, quæ Chriſtiano nomini haud
meritò impingebantur Calumniæ, ob ex-
citatas aliquando iis in locis, ubi Chriſti
Doctrina tum ſpargi cœperat, Turbas atque
Seditiones. Intererat, inquam, Religio-
nis Chriſtianæ, has Maculas, quibus aſpergi
videretur, elui penitùs; has etiam Opi-
niones, utcunque ineptas, ne fortè radices
altiùs agerent, ex hominum animis evelli.
Mirandum itaque non eſt, ſi, in hâc re mul-
tam operam inſumerent Apoſtoli; præ-
cipuè Petrus, Pauluſque, quos ipſos vio-

SERM. IX. lati aliquando erga Magiſtratum officii reos eſſe conſtabat. Hic quippe ſummum Pontificem (ipſum Reipublicæ Judaicæ, quà per Romanos licuit, Moderatorem) jam tum de Tribunali jus populo dicentem, convitio inceſſerat; Ille ſummi Pontificis Famulo, qui prehendendi Chriſti causâ unà cum cæteris à domino miſſus eſt, vim apertam intulerat, auremque gladio amputârat. Credibile eſt, hos Apoſtolorum principes, quod perperam ab illis factum eſſet ne fortè in Exemplum traheretur, Præceptis ſuis ſedulò caviſſe; tantoque vehementiùs aliis ſuaſiſſe, ne Magiſtratibus non obtemperarent, quantò ipſi eâ in re inſigniùs peccâſſent.

UTCUNQUE hæc ſint, id ſanè liquet, quæ ad hoc officii genus pertinent Præcepta, non ſine impetu quodam atque ardore animi ab iis proferri. Pauli præſertim, ſi quando hoc in argumento verſetur, altiùs quodammodo inſurgit atque ſe erigit Vox; *Omnis*, inquit, *Anima Poteſtatibus ſublimioribus ſubdita ſit*: Eodemque planè vigore, eodem ſpiritu, à primo uſque ad octavum hujuſce Capitis verſiculum

verſiculum decurrit, eâdem quaſi Apoſto- SERM.
licæ Auctoritatis fiduciâ ſe effert atque IX.
ſuſtentat ipſius Oratio. *Non eſt enim Poteſtas*, ait, *niſi à Deo; quæ autem ſunt, à Deo ordinata ſunt. Itaque qui reſiſtit Poteſtati, Dei Ordinationi reſiſtit: Qui autem reſiſtunt, ipſi ſibi damnationem acquirunt. Nam Principes non ſunt timori boni operis, ſed mali: Vis autem non timere Poteſtatem? Bonum fac, et habebis laudem ex illâ: Dei enim Miniſter eſt tibi in bonum. Si autem malum feceris, time; non enim ſine causâ Gladium portat: Dei enim Miniſter eſt, vindex in iram, ei qui malum agit. Ideò neceſſitate ſubditi eſtote; non ſolùm propter Iram, ſed etiam propter Conſcientiam. Ideò enim et Tributa præſtatis; Miniſtri enim Dei ſunt, in hoc ipſum ſervientes. Reddite ergo omnibus debita; cui Tributum, Tributum; cui Vectigal, Vectigal; cui Timorem, Timorem; cui Honorem, Honorem.*

HÆC ut, ſuis locis diſpoſita ac digeſta, ordine quodam aptiùs explicentur; diſpiciamus, primò, *Quænam* ſint illæ *Poteſtates Sublimiores*, quibus hîc parendum eſſe edicitur; deinde, *Quatenus* iis, ex

SERM. IX. ex mente Pauli, *ſubdi* oporteat; poſtea, *Quibus* ad id adigi *Rationibus* nos velit Apoſtolus; poſtremum, ad *Quos* hæc Præcepta pertineant.

SENTENTIAM Pauli, his Capitibus concluſam, ex ipſo Paulo potiſſimùm eliciemus; additis inſuper, quæ in eandem rem poſtea diſſeruit Petrus eâ, uti videtur, ratione, ut, ſiquid his Pauli verbis ſubeſſe videretur δυσνόητον (quod tamen vix ſimplici quiſpiam ac ſincerâ mente præditus dixerit) id Ipſe et diſtinctiùs efferret, et fuſiùs exponeret, et fortiùs inculcaret. Sentio quàm hæc exiliter et jejunè neceſſe ſit à me dici: Iſtiuſmodi enim ſunt, quibus ubertas orationis adhiberi vix poteſt; quæque ſatis ornatè ac ſplendidè tractari videntur, ſi modò ita ea doceri contigerit, ut liquidò poſſint intelligi.

I. UT itaque ſenſim, et quibuſdam quaſi gradibus, ad Apoſtoli ſententiam perveniatur, id primò fixum ratumque ſit, Quod de ἐξουσίαις ὑπερεχούσαις hîc dicitur, Poteſtatem *in concreto, non in abſtracto* ſumptam

ſumptam (utì loquuntur Scholaſtici) ſpec- SERM.
tare; ad Eos quippe, qui cum imperio IX.
aliis præſunt, non ad ipſum Imperii Jus
referri. " Omnis Anima *Poteſtatibus*
" *ſublimioribus* ſubdita ſit," id eſt, Iis qui
legitimâ Poteſtate ſunt præditi, quique
deinceps *Principes*, et *Miniſtri Dei in*
bonum, et ſcelerum *Vindices in Iram* di-
cuntur; quibuſque *Tributum reddi* vult
Apoſtolus, *Vectigal* pendi. Mutua hæc
ſunt Regum Civiumque, hinc, inde, Offi-
cia, quæ Perſonis ita uſquequaque aptan-
tur et congruunt, ut in Rem ipſam, à
perſonâ divulſam, cadere non poſſint. Pe-
trus itaque certiſſimus Pauli Interpres, ita
hujuſce Præcepti vim atque ſententiam
aperit, ut nullum dubitationi locum re-
linquat: *Subditi*, inquit, *eſtote — ſive Regi,*
quaſi præcellenti; ſive Ducibus, tanquam ab
eo miſſis.

QUÆ quidem Petri verba Paulinæ Orationi, ſi cui fortè ſubobſcura videatur, alia etiam ex parte lucem affundent. Satis enim declarant, quod hîc præcipitur à Paulo, non ad Illum modò pertinere

SERM. IX. tinere, qui in ſummo Imperii faſtigio collocatus eſt, ſed ad *Duces ab eo miſſos*, ad magiſtratus infra poſitos, qui illius vices gerunt, illius Mandata exequuntur, ultra debere extendi. Fatendum eſt, ὑπερέχουσαν, quæ dicitur, ἐξουσίαν, Poteſtatem, quâ nulla eſt ſuperior, præcipuè deſignare; eamque Vocem Regi quaſi propriam à Petro tributam eſſe; βασιλεῖ, inquit, ὡς ὑπερέχοντι. Cùm verò eandem Paulus, laxiori ſenſu ſumptam, alibi uſurpârit, ubi ſcilicet Preces fundendas ὑπὲρ βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων dixerit; latiùs patere conſtat hujuſce Vocabuli vim, omneſque omnium Magiſtratuum Ordines ambitu ſuo comprehendere. Sive itaque Pauli Verba rectè expendimus, ſive Rem ipſam à Petro explicatam reſpicimus, certum eſt, ὑπερέχουσας ἐξουσίας ad eos, qui ſummâ rerum potiuntur, minimè arctari.

Quod ſi ita eſt, hæc minorum quaſi gentium Magiſtratibus conveniant, id etiam inde ſequi par eſt; Apoſtolum hîc loci Regum ipſorum Auctoritatem tueri, non quà Leges ferendi, ſed quà

jam latas adminiſtrandi iis commiſſa eſt cura. Utcunque ſcilicet *Poteſtates* hæ *ſublimiores*, tum cum in Legibus condendis occupatæ ſunt, potiſſimùm emineant, id tamen muneris monita Apoſtoli vix reſpiciunt: De iis rerumpublicarum hîc agitur Rectoribus, qui, ne ſapienter conſulta, temerè ſint violata, proſpiciunt, qui Cives in officio continent, qui Juſtitiæ habenas temperant, qui ſuum cuique tribuunt, bonis favent, in improbos gladium ſtringunt. Hæc quidem Juris, non Conditorem, ſed Adminiſtrum indicant; qualem etiam Petrus, iiſdem penè atque Paulus verbis deſcripſit; *miſſum*, ſcilicet, *ad vindictam malefactorum, laudem verò bonorum.*

SERM. IX.

Quibus verò Magiſtratibus, ex Apoſtoli præcepto, parendum ſit, hinc demum clariùs patebit, ſi Qui, Qualeſque fuerint, eo ferè tempore, Romæ, ac gentium domini, nobiſcum reputemus; ad illos enim, cùm quidem Romanis ſcriberet Apoſtolus, animum præcipuè intenderit neceſſe eſt. Erant autem, qui tum rerum potiti ſunt, moribus perditiſſimis,

SERM. IX. tissimis, totâque vitæ ratione ab omni virtute alieni; erant inanium Superstitionum commentis inutriti, ac cultui Idolorum dediti; non modò suæ religioni impensè favebant, sed et Christianam, odio ac ludibrio semper habitam, suppliciis aliquando coercebant: His tamen Paulus Romanos, *non solùm propter Iram, sed etiam propter Conscientiam subdi* jubet; illustre nobis documentum exhibens, ne ex Principum aut Moribus, aut Religione, aut ex eo, quo in nos sunt animo, nostri erga illos officii rationem modumque æstimemus. Quanto quidem magis consentientem nobiscum omni in re Principem habemus, tantò nobis Ille dilectior, tantò Nos alacriori in illum studio futuri sumus. Hæc tamen Charitatis sunt vincula, non Officii: quod unum semper idemque perstat, sive allubescat, sive minùs placeat; quodque vir bonus ab honestate semper ducet, voluptate autem suâ, vel commodis valde renuet metiri.

II. DESCRIPTA hactenus ſunt quæ definiendis, dignoſcendiſque *Poteſtatibus Sublimioribus* ſatis inſerviant: videamus porro, *Quatenus iiſdem, ex mente Pauli, ſubdi oporteat.* SERM. IX.

QUICQUID pertinet ad Obſequii jus illud, quo tenemur erga Principes, duobus ferè Præceptis abſolvitur: Ut, ſi quid ab iis juſtè ſanctéque decernitur, id alacri mente exequamur; ſiquid e contrà imperatum eſt, cui parere ſit nefas, ita tamen eorum juſſa detrectemus, ut Auctoritatem interim vereamur, et quicquid inde Damni aut Incommodi in nos redundârit, id leniter et ſummiſsè feramus.

QUÆ primo præceptionis genere continentur, ſic enuntiat Apoſtolus: *Reddite omnibus debita; cui Tributum* [debetis ſcilicet,] *Tributum* [reddite;] *cui Vectigal, Vectigal; cui Timorem, Timorem; cui Honorem, Honorem. Tributi* atque *Vectigalis* nomine venit, quicquid è re cujuſpiam privatâ deſumptum in commune Ærarium defertur, quicquid

SERM. IX. quid aut in Bellorum ſumptus, aut in Domeſticos Reipublicæ uſus, quicquid demum ad ſuſtentandam Principis ipſius Dignitatem atque Splendorem par eſt ſuppeditari. *Timoris* atque *Honoris* Debita tum ritè perſolvimus; cùm invigilantes commodis noſtris rerum publicarum cuſtodes omni, quo decet, animi cultu proſequimur; cúmque reverentiam, mente conceptam, omnibus amoris et obſequii indiciis palàm facimus: cùm Eos, ſummi omnium Gubernatoris numine in imperio poſitos, tanquam Divinæ Poteſtatis expreſſas quaſdam Imagines ſuſpicimus ac veneramur: cùm, ut bene ab iis cœpta proſperè cedant, et vovemus ex animo, et omni operâ noſtrâ atque conſilio, ſi ita expedit, connitimur, et fuſis aſſiduè precibus Deum oramus: cùm in ſcrutandis imperii Arcanis, cùm in Erratis, ſi qua fortè humanitùs acciderint, acriter culpandis, in captandis ſpargendiſque Obtrectatorum rumoribus, non ſumus occupati; cùm denique Regum apud Patres, apud Populum, apud Cives, apud Exteros, Exiſtimationi piè conſulimus; cum

cùm nihil de iis minùs honorificum, nihil, quod Dignitatem eorum lædat, aut dicimus aut ſentimus. SERM. IX.

QUOD ſi forte tales ſint, quos ex animo colere ac diligere non poſſumus; ſi nec pietate erga Deum, nec charitate ac benevolentiâ erga homines excellant; ſi vitiis ſuis, ſi libidinibus indulgeant; ſi commiſſis ſibi moderandi ac regendi populi habenis, tanquam imperiti aurigæ, laxiùs utantur; ſi malos cives honoribus cumulent, divitiis augeant, bonis ita non faveant, ut adverſentur ſæpiùs, ut damna inferant, ut periculum creent: tum demum ex altero illo, quem diximus, officii fonte haurienda ſunt ea Chriſtianæ Manſuetudinis ac Patientiæ documenta, quibus, quaſi aſpergine aliquâ omnes æſtuantis animi noſtri impetus reſtingui poſſint atque ſedari. Nam *qui reſiſtit Poteſtati, Dei Ordinationi reſiſtit; qui autem reſiſtunt, ipſi ſibi Damnationem acquirunt.*

SUNT, qui nihil non agunt, ut Apoſtolici hujuſce effati vim minuant atque infringant. Id itaque temerè affirmant,

SERM. IX. Quòd hîc edicitur, eos tantùm reipublicæ rectores ſpectare, qui demandatum ſibi à populo munus prorſus explent, *qui non ſunt timori boni operis, ſed mali —— qui Dei miniſtri ſunt in bonum, et vindices in iram; in hoc ipſum ſervientes:* Qui autem ita in imperio verſantur, ut Officiis ſuis non reſpondeant, qui fontes haud puniunt, bene merentibus infenſi ſunt; iis, præcepti hujuſce vi, obedientiam non eſſe præſtandam. Sed hæc certè à mente Pauli atque à rei veritate multùm abhorrent. Niſi enim ad malos Principes pertingat Apoſtoli præceptum; ipſas illas ἔσας ἐξουσίας, de quibus mentio hîc facta eſt, Eos, ſcilicet, qui tunc temporis res Romanas moderabantur, ambitu ſuo non includet. Fuerit ille, quiſquis tunc clavum Reipublicæ tenuit, ſeu Caligula, ſeu Claudius, ſeu Nero; certè æquis boniſque Principibus annumerari non poteſt. Vel itaque ad hunc referenda ſunt Apoſtoli verba; vel id prorſus dicendum, Chriſtianis tunc Romæ degentibus de Obſequii jure ea ſcribi ab Apoſtolo, quæ

ad

ad ipsum rerum Romanarum dominum haudquaquam pertinerent: Quo quid fingi possit absurdius? Sin verò pertineant; ita certè pertinent; ut innuant Ei non esse omnino parendum. Qui enim Magistratibus solummodo justis probisque obtemperare nos jubet, injustis atque improbis ne obtemperemus, satis monet: Quo genere moniti quid ad permiscendas res humanas accommodatius? quid ab Apostoli instituto, aut à simplicitate Evangelicâ alienius? Et tamen sunt qui hæc, non Hortamenta Obsequii, at Seditionis Irritamenta, ab ipso Paulo, clam quidem ac tectè, sed datâ operâ, volunt subministrari. SERM. IX.

Sentiunt ii ipsi qui hæc afferunt, quàm lubrico in loco consistant; itaque aliò se vertunt. Conjiciunt scilicet, hanc Epistolam à Paulo esse exaratam, ineunte jam principatum Nerone, cùm in Cives adhuc minimè sæviret, cùm Christianis nondum cædem inferret, nondum insidias instrueret. Perquàm arcto sanè spatio inclusa est hæc Conjectura: Utcunque enim imperium jam adeptus Nero nihil

SERM. IX. nisi justum ac lene, nihil nisi beneficum præ se ferret; personam tamen hanc, quam sibi impoſuerat, vix brevi tempore ſuſtinuit; intra quod ſcriptam eſſe hanc Epiſtolam, dictu quidem nihil facilius, ſed quæ fidem faciant, prorſus incerta ſunt. Sint ea autem quàm certiſſima: —At verò illo ipſo tempore, cùm jam edicto non exularent, capite non plecterentur Chriſtiani, multis tamen malis atque incommodis conflictabantur, injuriis laceſſiti ſunt, probris atque contumeliis vexati: Hæc ne evenirent Illis, qui Deorum immortalium cultum, omnemque Religionem tollere putabantur, ne mitiſſimi quidem Imperatores ſatis caverunt; quibus ſcilicet, uti *Gallioni* illi, *nihil eorum* quicquam *curæ erat.* Atque hâc (ſi non deteriori Conditione) Chriſtianos tum Romæ fuiſſe, perlecto hujus Epiſtolæ capite octavo, vix eſt qui dubitet. Hoc innuunt, quæ in fine Capitis duodecimi occurrunt; *Benedecite perſequentibus Vos; benedicite, et non maledicite;* et cætera, uſque ad Illum Verſiculum, in quo caput deſinit; *Noli vinci à malo, ſed vince in bono*

bono malum. His autem proximè adhæret Præceptum illud ipſum, in quo explicando verſamur; ad quod adeò, quæ præceſſerant, pertinere, et quaſi viam ſternere, omnino exiſtimandum eſt. Sive itaque rerum Chriſtianarum, pacatiſſimis etiam Temporibus, atque eâ ipsâ Tempeſtate, quâ hæc ſcripta ſunt, conditionem, ſive Apoſtolicæ orationis curſum atque cohærentiam ſpectemus; id utrinque perſpicuum eſt, *Sublimiores has Poteſtates*, quibus *non reſiſtendum* eſſe edixit Paulus, quæcunque illæ fuerint, tales certè fuiſſe, à quibus multa tunc temporis paterentur Chriſtiani. SERM. IX.

Sed demus id etiam, Romanos Chriſti fidem profitentes, nihil calamitatis, nihil mali hactenus perpeſſos eſſe: At certè, quod non inciderat, jam tum in propinquo fuit, ac planè inſtabat. Ea una erat omnium ubicunque Chriſtianorum ſors, periculis ſemper proximos eſſe, tanquam in procinctu atque in acie ſtare. Id ſcilicet monuerat ipſe ille cui nomen dederant: *Injicient Vobis manus, et perſequentur*

SERM. IX. *ſequentur vos, tradentes in Synagogas, et Cuſtodias, trahentes ad Reges, et Præſides, propter nomen meum.* An id latuit Paulum? an animo forte exciderat, tum cùm de Jure *Regum* ac *Præſidum* in Subditos diſſereret? De ſe quidem, Prophetarum monitis obtemperans, et Divino ipſe Spiritu afflatus, prædixerat; *Spiritus Sanctus, per omnes Civitates mihi proteſtatur, dicens, Quoniam Vincula et Tribulationes me manent.* An, qui in ſuis tam perſpicax erat, in aliorum malis etiam ante occurſum cernendis prorſus cæcutivit? An, cui *ſollicitudo omnium Eccleſiarum* perpetuò *inſtabat*, quæ Romanæ Eccleſiæ jam tum imminneret tempeſtas, non attendit, non proſpexit, non ſomniavit? Sin verò præſenſerit; credibile eſt, nullâ ingruentis iſtius Procellæ ratione habitâ, hæc ad Romanos ſcripſiſſe Apoſtolum? ad alium quaſi ſcopum mente collineâſſe? ea tantùm tradidiſſe præcepta, quæ pacatis rebus congruerent, eſſentque in annum fortè unum aut alterum valitura? Qui hanc Paulo ſententiam affingunt, utcunque ſibi

ipſis ſapere videantur, Apoſtoli certè ſa- SERM.
pientiæ haud multùm tribuunt; quem, IX.
ſcilicet, exiſtimant, id officii genus, quod
maximi eſſet momenti, quodque potiſſimùm averſarentur homines, omnino præteriiſſe, in hoc verò totis viribus incubuiſſe, ut ſuaderet diſcipulis, quæ ponderis vix quidquam in ſe haberent, quæque eſſent ipſi ſponte ſuâ, atque alacri mente facturi.

Ecquid enim ſuaſore opus eſt, ut *Vectigalis* ac *Tributi*, *Timoris* atque *Honoris* Debita perſolvantur Regibus, qui de Nobis et de Republicâ optimè ſunt meriti? ut Magiſtratibus *non reſiſtatur*, à quibus minimè lædimur? ut *Poteſtatibus ſublimioribus ſubditi eſſe* velimus, quæ in id tantum præſunt, ut quaſi in Speculâ poſitæ commodis noſtris proſpiciant meliùs atque invigilent?

Cum quidem ab iniquis Principibus premi nos atque affligi contigerit; cùm capita, cùm fortunæ periclitentur, cùm multa mala perpeſſi, plura adhuc impendere videamus; tum ſanè Præceptis, Hortationibus, Argumentis opus eſt, quæ

SERM. IX. animum injuriarum non ſatis patientem temperent, quibuſque quaſi adminiculis fulti in Officio ſtare poſſimus. Hâc itaque in causâ aptè admodum et cum dignitate Pauli verſatur oratio. Qui autem id illum egiſſe putant, ne erga bene merentes ſimus ingrati, ut optimis principibus ſua conſtet reverentia; nec, quid argumento conveniat, nec quid Apoſtolum deceat, perſpicere videntur.

UNUM hoc, quò ſe recipiant, habent Perfugium; inſitam nempe hominum animis opinionem de obſervantia Ethnicis Magiſtratibus minimè debita, hîc à Paulo acriter atque animoſe, ut oportuit, convelli. Sed cùm hunc Errorem ſoli amplecterentur Judæi, cúmque ea Romæ Eccleſia, ad quam ſcriberet Paulus, ex Ethnicis fere conſtaret; patet, huic uni fundamento omnem Apoſtolicæ argumentationis vim inniti non poſſe; adeóque nec tanti eſſe hanc captiunculam, ut ei diſcutiendæ ultrà immoremur: præſertim cùm in eadem ſententia, quam Paulo nos tribuimus, Petrum ex omni parte

parte conſentientem, eique ſuffragantem habemus.

SERM. IX.

SUBDITOS, *Servoſque* ne deeſſent officiis, quibus tenerentur adverſus Reges ac Dominos, ſic hortatur Petrus. — *Subjecti eſtote omni humanæ Creaturæ, propter Deum; ſive Regi, quaſi præcellenti, ſive Ducibus, tanquam ab eo miſſis ad vindictam malefactorum, laudem verò bonorum* —— *Servi, ſubditi eſtote, cum omni timore, dominis; non tantùm bonis et modeſtis, ſed etiam dyſcolis.* Dein, quod ex utrâque parte præceperat, hoc communi quaſi Argumento tuetur et commendat: *Hæc eſt enim gratia, ſi, propter Dei Conſcientiam, ſuſtinet quis triſtitias, patiens injuſtè. Quæ enim eſt Gloria, ſi, peccantes, et colaphizati, ſuffertis? ſed ſi, bene facientes, patienter ſuſtinetis, hæc eſt Gratia apud Deum.* Poſtremò, Chriſti Patientiam, tanquam Exemplar, intueri eos jubet, ad eamque ſe totos componere ac conformare. *In hoc enim* (ait) *vocati eſtis; quia et Chriſtus paſſus eſt pro Nobis, Vobis relinquens Exemplum, ut ſequamini Veſtigia*

SERM. IX. *ſtigia ejus: Qui, cùm malediceretur, non maledicebat; cùm pateretur, non minabatur; tradebat autem juſtè ſe judicanti.* Quò pertinent hæc, non opus eſt ut multis apud Vos agam; ita enim facilia atque expedita ſunt, ut diſputatione vix egeant. Apertè hoc Petrus ſignificat, Subdi nos oportere tam *Regibus*, quàm *Dominis*, non *tantùm bonis et modeſtis, ſed etiam dyſcolis*, i. e. qui iniquè, aſperè, et inhumanè nos tractant; quibuſque vix eſſet ut non reſiſterètur à nobis, niſi intuitu tùm mercedis quam pollicetur Deus, tum Exempli quòd propoſuit Chriſtus, omnes iracundiæ aculeos, omnes animorum tumores, comprimeremus.

SPECTARE hæc qui ad *Servos* tantum aiunt, ad *Subditos* verò pernegant, dupliciter peccant; cùm et ea diſcerpant, quæ, uti ab Apoſtolo prolata ſunt, aptiſſimè cohærent, et rei ipſius rationem non ſatis attendant. Petrum, ſcilicet, exiſtimant, cùm expoſuerat, primò, Quid Subditi Regibus, dein, et Quid Dominis Servi deberent, ad ea argumenta protinus dilapſum eſſe, iiſque inculcandis uſque

ad

ad finem Capitis inhæſiſſe, quæ quidem omnino ad Servos, haudquaquam ad Subditos, in Officio continendos pertinerent. Id certè magis intererat rei et Publicæ et Chriſtianæ, ut Regibus, quàm ut Heris, piè obediretur. Id itaque quod præcipuum erat, præcipuè in animo habuiſſe Apoſtolum, par eſt credi, ſi modò ad id aptari poſſint ejus Verba; quæ quidem ad id aptari non tantùm poſſunt, ſed debent. Scripſit Petrus *Advenis Diſperſionis*, Judæis nempe à patriâ procul degentibus; quos ex hâc ipsâ Epiſtolâ * conſtat à Præſidibus Provinciarum malè habitos eſſe, probris multùm vexatos, ærumnis miſerè oppreſſos. Quid Apoſtoli auctoritate, aut pietate dignius, quàm ea illis adhibere conſilia, ea in mandatis dare, quibus freti atque ſuffulti tot tantaſque miſerias æquo animo poſſent perpeti? Hoc itaque ſtudiosè agit ac vehementer, hoc argumentis quàm maximè accommodis ſuadet, præcipuè Chriſti Exemplo quaſi ob oculos poſito: quod certè

SERM. IX.

* *Vide cap.* i. *ver.* 6, 7, ii. 1, 12, 13, 14, 15, 16, 17, 18, 19. v. 8, 9.

ad

SERM. IX. ad miſeram *Subditorum*, quàm *Servorum*, conditionem propiùs accedit: non enim privati cujuſpiam domini juſſu, ſed ſummi Magiſtratûs nutu, flagris cæſus, ludibrio habitus, colaphis percuſſus, morti addictus eſt Chriſtus. *Exemplum* itaque *Subditis* potiſſimùm utile *reliquit*, *ut ſequerentur Veſtigia ejus.*

ESTO tamen, hæc ad illos ſolummodo, qui herili imperio ſuberant, à Petro referri: at certè, ſi debetur hæc Heris obſervantia (æquè, imò) multò magis debetur Regibus; quorum ut inviolata permaneant Jura, multò acriùs enitendum eſt, quàm ut Dominis obſequantur Famuli. Principi enim dum ſua conſtiterit auctoritas, facile erit omnem domeſticæ diſciplinæ vim, aut nutantem ſuſtinere, aut collapſam reſtituere; ſin verò apex ille Regiæ poteſtatis ruerit, conſpiciemus illico omnia ea Inſtituta, quæ intra privatos parietes vigere debent, unà in ruinam labi.

SUMMA rerum huc redit; Petrum in eâ eſſe ſententiâ, ut Magiſtratui, utcunque munus ſuum malè tuenti, utcunque injurias

rias nobis et damna inferenti, cedamus tamen atque obtemperemus; cúmque Petrus hâc in re quaſi Pauli interpretem egerit, diverſum certè ab illo minimè ſenſerit, eandem fuiſſe et Pauli Sententiam liquidò conſtat; adeóque quæ circa *Poteſtates Sublimiores* officii præcepta expoſuit, non ad eos tantùm Reges reſtringi debere qui officio ſuo prorſus ſatisfaciunt. SERM. IX.

MEMINERINT, qui iſtiuſmodi Interpretamentis, ad lĭbitum, imò ad ſtudium atque gratiam confictis temerè indulgent, meminerint, inquam, quid aliàs ab eodem Petro dictum ſit; *Quoſdam* ſcilicet *inſtabiles atque indoctos* quæ in *Paulinis Epiſtolis* occurrerent *intellectu difficilia, ad ſuam ipſorum perditionem depravare.* Quòd ſi tam ſeverè illos notaverit, qui etiam *difficilia intellectu* pravè detorquerent; quid de iis arbitramur dicturum fuiſſe, qui omni arte, omni ſtudio elaborant, ut quæ ſatis per ſe facilia ſunt atque explicata, Commentis ſuis invertant atque obſcurent?

ATQUE hæc hactenus——Quouſque enim pertingat Officii noſtri ratio (iis haud-

SERM. IX. handquaquam anguſtiis, intra quas eam Novatores quidam coarctare ſatagunt, à Paulo concluſa) ſatis videtur expoſitum. Quærendum dein,

III. QUIBUS Argumentis, ut Magiſtratui ritè obſequamur, contendat Apoſtolus.

OBSEQUII erga Principes exhibendi duas affert Rationes: quarum hæc quidem ducitur à ſacro illo fonte, unde fluxit Regum Majeſtas, atque ipſum jus Imperii; *non eſt enim Poteſtas niſi à Deo, quæ autem ſunt, à Deo ordinata ſunt*, etc. Altera autem pertinet ad Utilitatem, ſeu privatam cujuſcunque, ſeu omnium communem, cui invigilat, cui conſulit, præmiis, pœniſque æquâ lege diſtributis, reipublicæ dominus: *Dei enim Miniſter eſt tibi in bonum, et vindex in iram ei qui malè agit.* Ab utraque decerpta, utriuſque quaſi in unam vim colligit Apoſtoli illa Concluſio: *Ideo neceſſitate ſubditi eſtote* (vel potius, * *Ideo*

* Ἀναγκη ὑποτάσσεσθαι.

neceſſe

neceſſe eſt ut ſubjiciamini) non ſolùm propter Iram, ſed etiam propter Conſcientiam; non metu tantùm Pœnæ ab hominibus irrogandæ, ſed et Officii ipſius, quo conſtrinxit nos Deus, vinculo adducti. SERM. IX.

[QUOD percontabatur aliquando à Phariſæis Chriſtus de *Baptiſmo Johannis*, id ad Imperii Humani originem poteſt aptè referri; *Unde erat? è cœlo, an ex hominibus?* Sunt, qui illico reſpondeant, *ex hominibus?* et multa quidem habent prompta ac propoſita, quibus Sententiam hanc tueantur ut rerum naturæ congruentem, et veriſimillimam. Cætera inter Cauſæ ſuæ præſidia, duo ſunt quibus maximè nitantur; quorum alterum quidem ſibi concedi poſtulant, non admodum verecundè; alterum argumentis non ſatis firmis ac valentibus, extorquere contendunt. Quod ſumunt, hujuſmodi eſt, Fuiſſe tempus aliquod, cùm nullius Dominationi ſubjecti viverent mortales: dein arguunt, Jus Vitæ ac Necis in Multitudine ipsâ reſediſſe primò, id Populum à ſemetipſis ad Magiſtratus legitimè

SERM. IX. legitimè tranſtuliſſe. Quorum Ego ab iis neque illud in hâc diſputatione poni debere, neque hoc rationibus uſquam poſſe confici, prorſus mihi perſuadeo.

Hæc autem, ad alia cùm feſtinemus, nec vacat, neque multùm attinet excutere; præſertim cùm unâ illâ Pauli voce ſatis argui poſſint ac refelli; *Non eſt enim Poteſtas niſi à Deo, quæ autem ſunt, à Deo ordinata ſunt.* Significantiùs ac clariùs multò eadem Græcè efferuntur, οὐ γάρ ἐστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ, αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν. Fontem hîc, ut diximus, aperit Apoſtolus, à quo manat quæcunque inter homines licitè exercetur Poteſtas, οὐ γάρ ἐστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ. Qui autem tali Poteſtate ſunt præditi, eos ὑπὸ Θεοῦ τετάχθαι affirmat, id eſt (ut Ego quidem exiſtimo) non *a Deo tantum*, ſed et *ſub Deo* conſtitui atque ordinari; ſupremi nempe omnium Gubernatoris in moderandis hominum Civitatibus ſuſtinere perſonam, vices explere: unde et *Dei Miniſtri* continuò appellantur, qui, ſcilicet, non jure ſuo imperant, non ſuâ aliquâ Auctoritate pollent, ſed tantùm

tantùm commiſſas ſibi à mundi Rectore partes tuentur; cui et muneris ſui, ſeu benè, ſeu malè adminiſtrati, rationem ſunt reddituri. SERM. IX.

CUM itaque Poteſtatem, à Deo derivatam, ſortiantur; *Dei* ipſius quoque nomine inſigniuntur paſſim apud Sacros Scriptores: *Dii* enim *dicti* ſunt, inquit Chriſtus, quia *ad illos Sermo Dei factus eſt*; eò quòd Numinis juſſu evocati, et populis præfecti, eſſent divinæ quaſi dominationis vicarii — *non eſt enim Poteſtas niſi à Deo*; *quæ autem ſunt Poteſtates, ſub Deo ordinatæ ſunt*; ſub *beato*, ſcilicet, *illo et ſolo Potente, Rege Regum, et Domino Dominantium, qui ſolus habet Immortalitatem*, ut alibi idem Paulus loquitur: cujus verba, cùm illuſtrandæ huic de Regum poteſtate à Deo arceſſendâ doctrinæ faciant, operæ pretium erit hîc paucis expendere.

DEUM *ſolum Potentem* prædicat Apoſtolus, eâdem planè ratione, ac quâ *ſolum Immortalem*: ad Eundem quippe, et Potentiæ illius, quâ hominibus præſunt Reges, et Immortalitatis, quâ Homines beſti-

SERM. IX. is antecellunt, origo referenda eſt. Potentes quidem ſunt, in ſuâ quiſque ditione, Principes; Immortales ſunt Animi humani: at non ſuâpte naturâ ac vi, non facultate aliquâ, aut à Populo, aut à Parentibus tradu&ta, ſed Dei unius voluntate ac nutu, et illi ſunt Potentes, et hi Immortales. Imperii jus omne, omnem Immortalitatis vim unus in ſe continet Deus; quicquid horum ad res creatas pertinet, id ab illo univerſum emanat. Regibus conſtituendis Populus nonnunquam, Liberis ferendis Parentes ſemper interveniunt: à Populo tamen haud magis oriri poſſunt ſumma Majeſtatis Jura, quàm à Parentibus filiorum Animæ non interituræ: hæc hujumodi ſunt, quæ ſolus, à ſe orta, pro lubitu ſuo impertit Deus; idem, et Poteſtatis humanæ fons, et Animorum immortalium au&tor atque ſator unicus.

HANC Apoſtoli verbis ineſſe ſententiam, perquam probabile eſt; hanc adeò reſpexiſſe videntur primævæ Eccleſiæ Scriptores. *Cujus juſſu Homines naſcuntur, hujus juſſu et Reges conſtituuntur*, inquit *Irenæi*

Irènæi interpres *. Idemque planè ſentit, *Irenæi* fortè veſtigiis inſiſtens, *Tertullianus* ‡. *Inde*, inquit, *eſt Imperator, unde et Homo, antequam Imperator; inde Poteſtas illi, unde et Spiritus.* SERM. IX.

POTESTAS hæc quidem, accedente hominum conſenſu, Principibus non rarò defertur; hæc, pro hominum arbitrio, iis qui rempublicam gerunt, non uno more ac modo, diſpertitur; hæc in homines, ab hominibus exercetur; hæc denique promovendis hominum Commodis atque Felicitatibus unicè deſtinatur. Poteſtatem itaque hanc adepti Principes, non incongruè a Petro ἀνθρώπινα κτίσεις nuncupantur. Sin verò, aut unde ducta ad Ipſos pervenerit Auctoritas, aut Cujus in fungendo munere vices obeant, et Cui demum reddenda ſit defuncti ratio, cogitemus nobiſcum; Eos, ſecundùm Paulum, eſſe reverà Θεῦ διαταγὴν, ipſam ipſius *Dei ordinationem*, fateamur neceſſe eſt.

* *Irem.* lib. v. cap. 24. ‡ *Tertul.* Apol. cap. 30.

SERM. IX.

His radicibus ſubnixa firmiter ſe tuentur Magiſtratuum jura, facilè exurgunt Subditorum Officia. Cùm enim ſummi Numinis *Miniſtri* ſint Principes, cùm ab Illo quaſi jure Legationis miſſi ad nos venerint, par eſt ut Eos, Dei ipſius metu ac reverentiâ adducti, omni quâ poſſumus obſervantiâ atque honore proſequamur. Eo ipſo itaque in loco, ubi Reges Duceſque ἀνθρωπίνας κτίσεις vocat, *propter Deum* tamen colendos eſſe Petrus affirmat. Si autem *propter Deum* colendi ſunt; quicquid in eos aſperè aut contumeliosè dictum, quicquid obſtinato iis renitendi ſtudio factum eſt, id omne in Deum recidit, Regiæ Poteſtatis Auctorem atque Vindicem. *Qui enim reſiſtit Poteſtati, Dei Ordinationi reſiſtit; qui autem reſiſtunt, ipſi ſibi damnationem acquirunt.*

" Imo ita eſt, inquiunt, Populi qui " cauſam agunt, ſi modò Principes Im- " perii ſui à Deo inſtituti limites non " tranſiliant, ſi intra jus faſque ſe contine- " ant: ſin ultra pergant, Dei certè vo- " luntati repugnant, Dei Auctoritate ſunt " protinus

" protinus deſtituti. Quiſquis itaque iis, SERM.
" injuſta molientibus, reſtiterit, divinæ IX.
" Voluntati repugnâſſe, *Ordinationi re-*
" *ſtitiſſe*, minimè cenſendus eſt."

VERA ſi hæc ſunt, quò tendant illa Apoſtoli, primis duobus verſiculis comprehenſa, non video. Quid refert enim à Paulo nos moneri, ut *Poteſtatibus ſublimioribus* ea de cauſa obtemperemus, quòd à Deo ortæ, atque ſub Deo conſtitutæ ſint; ſi nihil unquam obſequii ſuo jure vindicent, niſi cùm in omni adminiſtrandæ reipublicæ ratione Civibus proſint, æquitati ſtudeant, juſtitiam colant? Iſtiuſmodi ſcilicet Gubernatoribus, ſive à cœlo, ſive à terra ortum trahant; ſive Dei, ſive Populi ſolummodo perſonam ſuſtineant; quis ſanæ mentis eſt, parere qui recuſaverit? Ut autem iniquis Magiſtratibus obediatur, ut rempublicam etiam malè gerentibus, Dei tamen auctoritate munitis, Dei ipſius gratiâ, ſuus conſtet honos; hoc ſummo ſtudio elaborandum eſt, hæc digna planè eſt Apoſtoli patrocinio cauſa: Huc itaque ipſius ſpectat oratio — *Omnis Anima Poteſtatibus ſub-*

SERM. IX. *limioribus ſubdita ſit; non eſt ENIM Poteſtas niſi à Deo; quæ autem ſunt Poteſtates, ſub Deo ordinatæ ſunt.* Huc etiam quæ ſequuntur, omnino pertinent; *Qui ITAQUE reſiſtit Poteſtati, Dei Ordinationi reſiſtit*, etc. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, etc. *ITA UT qui reſtiterit Poteſtati*, etc. cui nempe nos [ὑποτάσσεσθαι] *ſubdi* voluit ipſo orationis exordio Apoſtolus. Reſpondent extrema primis, atque omnia, ſibi invicem apta atque connexa, eodem recidunt; ne ſcilicet non *ſubditi ſimus*, ne *reſiſtamus* iis, qui nobis legitimè præſunt. Quorſum verò hæc tam multiplex, tam gravis, tam vehemens hortatio; ſi eos tantùm habuerit in animo Apoſtolus Civitatum Rectores, qui communi Civium ſaluti non deeſſent, quibuſque non ſolùm ſine pacis publicæ diſpendio, ſed et ſine ſummo dedecore atque infamiâ, reſiſti non poſſet? Iis certè, qui nihil niſi juſtum imperant, nihil niſi quod expediat, æquum eſt ut dicto audientes nos omni ex parte præbeamus; æquum eſt ut id ipſum quod imperant, promptè atque alacriter exequamur,

exequamur. Hos itaque ſi mente deſig- SERM.
nâſſet, Hoc etiam apertè edixiſſet Apoſto- IX.
lus: Et tamen, quæ monet, eò tantùm
pertinent, Magiſtratibus ut *ſubditi ſimus*, ut non *reſiſtamus*. Quæ quidem Officii noſtri pars minima eſt, nec momenti quidquam in ſe habet, ſi ad bonos Principes referatur; ſin malos ſpectet, arduum ſanè hoc eſt, graviſſimumque præceptionis genus, in quo ad ſummum perducta conſiſtit Obedientiæ Civilis ratio. Hoc itaque magno animo aggreſſus, uberrimè, prout decuit, atque ardentiſſimè pertractavit Apoſtolus. Plura à me eandem in rem afferri poſſent, ſi non hic Locus aliâ occaſione jam antea occupatus eſſet, multiſque expoſitus; aut non eſſet etiam, antè quàm perorem, jam iterum attingendus. Hoc itaque quatenus res poſtulat, perfectum ratione, concluſumque ſit; Pauli Præcepta in eos etiam Principes cadere, qui Auctoritatem legitimam illegitimè exercent; quique à Deo conſtituti, ad Dei tamen voluntatem ſe neutiquam accommodant.

SERM. IX.

POTESTATEM Imperatoriam qui non niſi recta imperantibus concedunt, duas res multùm diverſas permiſcent, *Jus* atque *Auctoritatem*; quid interſit inter ea quæ à Principibus legitimè, atque ea quæ pro imperio fiant, non vident. Ut Principes jure quidquam agant, quod Juſtitiæ repugnat, fieri nequit; ut tamen in iis ipſis, quæ injuſtè agunt, eorum vigeat Auctoritas, nihil vetat. Auctoritate enim pollent Principes, non ſolùm cùm, quæ juri omnino ſint conſentanea, præcipiant; ſed cùm ea aut jubeant, aut prohibeant, quæ, ſive æqua, ſive iniqua ſint, ſuam tamen vim quandam atque robur habent; ita ut Civibus, quibus hæc præcepta ſunt, aut parendi, aut certè non repugnandi neceſſitatem imponant. Harum enim vim vocum diligenter perpendenti patebit, Jus ad Actiones, Auctoritatem ad Perſonas pertinere. Jus omne ad Legem aliquam, recti pravique normam, refertur; Auctoritas neceſſitudinem nexumque illum, quo Magiſtratibus Cives conjuncti ſunt, unicè reſpicit. Atque hæc quidem ita ab invicem diſtrahi, non

cogitatione tamtùm, ſed et re ipſa, poſſunt, et ſolent; ut quædam ſibi Magiſtratus ſuo Jure vindicet, quæ tamen, ut perſolvantur à Subditis, Auctoritate ſuâ non efficiat; alia pro Auctoritate præſcribat, nullo tamen Jure, cùm, quæ imperat, privatorum Juri apertè derogent. Ubi quidem tuendo atque conſervando Juri Principum adhibetur Auctoritas, animos hominum arctiſſimè devinctos tenet: eſt tamen ubi Auctoritas, à Jure divulſa, ipſa per ſe valet. SERM. IX.

Subtilius hæc fortaſſe diſputantur; ſed, Exemplo in hanc rem adducto, fient dilucidiora. Qui Litibus dirimendis præficiuntur Judices, id ſolùm negotii ſibi commiſſum habent, ut in Cauſis Forenſibus, quæ Legi ſunt congrua, decernant. Si quis tamen Judex, quod à recto abhorret, perperàm decreverit; Iniquam ſanè protulit Sententiam, haudquaquam tamen Irritam: Muneris ſibi deſcripti fines exceſſit: at ſuum interim Munus exercuit. Lati quidem præter jus faſque Judicii, id ipſum ſi ſpectes, nulla prorſus eſt vis; firmum tamen ratumque præſtabit

Judicis

SERM. IX. Judicis Auctoritas. Reſcindi fortaſſe poterit ab Illo, quiſquis eſt, ad quem jus recognoſcendi pertinet; interea tamen temporis ſtandum eſt Sententiæ, nullo licèt jure ſubnixæ. Quòd ſi eam iſtiuſmodi Judex pronunciaverit, à quo (in minoribus licèt Cauſis occupato) non datur provocatio; utcunque Legibus adverſetur Sententia, ipſo tamen Legum inſtituto in perpetuum valebit. Atque hæc, ſi ad ſopiendas privatorum Controverſias utiliter ſunt excogitata atque proviſa, tuendæ certè Regum Dignitati Pacique publicæ conſervandæ multò utiliùs ac rectiùs poſſunt adhiberi. Quid enim? Rata erunt, quæ inferioris ſubſellii Judices, non citra juris violationem, decernunt? ſi quid Is autem, qui in imperii apice eſt, minùs juſtè egerit, fas erit Subditis ſe illi opponere, atque vim vi, ſi eò res vocat, pellere? Eorum Sententiæ contraire non licebit, qui Poteſtatem ſuam ſummo Magiſtratui acceptam referunt? ipſi interim impunè contraibitur, cujus à ſummo Numine omnis pendet Auctoritas?

SERM. IX.

DUARUM Rationum, quibus præceptum ſuum de Obſequio erga Principes præſtando munit Apoſtolus, unam quidem, à derivatâ cœlitus Regum Majeſtate ſumptam, explicuimus; ad alteram nunc, à Civium utilitate, ſeu privatâ cujuſcunque ſeu omnium communi ductam aggredimur. *Qui autem reſiſtunt, ipſi ſibi damnationem acquirunt. Nam Principes non ſunt timori boni operis, ſed mali. Vis autem non timere Poteſtatem? bonum fac, et habebis laudem ex illâ: Dei enim Miniſter eſt tibi in bonum. Si autem malum faceris, time; non enim ſine causâ gladium portat: Dei enim Miniſter eſt, vindex in iram, ei qui malè agit.* Quæ prima hîc occurrunt Pauli verba, id tantùm indicare videntur, Romanos, ſi Principibus, iiſque qui in Magiſtratu eſſent, piè obtemperarent, ſuæ quemque Saluti, ſuis Commodis, optimè conſulturos. Id ubi ſtrictim pauciſque attigerat, ad alia, quæ, ſpatiis amplioribus, effuſa, Regum inſtituendorum finem, et commune reipublicæ bonum ſpectarent, ſenſim delabitur Apoſtolus; eaque et copiosâ et ardenti oratione exponit.

QUI

SERM. IX.

Qui *reſiſtunt* (inquit) *ipſi ſibi Damnationem acquirunt.* Οἱ ἀνθεςηκότες ἑαυτοῖς κρίμα λήψονται. Qui reſtiterint, ſibi ipſis perniciem accerſent, commiſſi facinoris pœnas luent. Κρίμα nomine, non æternæ tantùm pœnæ ſignificantur, a Deo aliquando exigendæ; ſed et illa etiam ſupplicia, quibus in hac vita coercentur improbi. Eo ſenſu ſacris Scriptoribus uſitata frequentiùs et trita vox, * ut hîc loci etiam accipiatur, ſuadet certè Apoſtolici, et Argumenti, et Orationis nexus——*Qui reſiſtunt, ipſi ſibi damnationem acquirunt:* NAM *Principes non ſunt timori boni operis, ſed mali*, etc. Denunciati κρίμα [Judicii] Cauſam † ſubjungit Apoſtolus, eâque adductâ, quod affirmatè primùm dixerat, fulcit dein atque roborat. Ad Pœnas autem in hoc ſæculo infligendas cauſa allata pertinet; ad eaſdem itaque et Κρίμα illud, quod

* Vide *Luc.* xviii. 40. xxiv. 20. 1 *Cor.* xi. 29, 34. 1 *Pet.* iv. 17. *Apoc.* xviii. 20.

† Intra *ſex* primos hujuſce Capitis Verſiculos particula illa, ζ', *ſepties* occurrit: Ubicunque autem legatur, ad ea, quæ proxime præceſſerant, verba nuſquam non referri debet.

antè

antè intentatum eſt, pertinuit; non tamen ita ut nulla interim habeatur ratio pœnarum illarum, quæ et mortuos manent, quibuſque ea, quæ in maleficos ac ſceleratos nunc conſtituuntur ſupplicia, quaſi futurorum Auguria, omninò præcurrunt. Chriſto enim et Apoſtolis nihil uſitatius, quàm, propoſitis hujus vitæ malis, quæ à Deo immiſſa, ſuſtinent Peccatores, Cruciatuum illorum, qui ad æternitatem pertinent, ſpeciem quandam adumbrare; et, cum præſentia tantùm verbo tenus exprimant, futura tamen mente complecti, atque ad ea expectanda, ſive audientium, ſive legentium animos erigere velle atque adhortari. Notiora ſunt hæc, quàm, ut probatu indigeant, quàm ut Exemplis confirmanda ſint. Quod itaque jam diximus, in eo perſtemus; Apoſtolum, cùm ſummi Magiſtratûs oppugnatoribus Κρίμα, ſive *Judicium* denuntiet, αἰωνίε κρίμαΤος, Judicii illius, quod altero ſæculo exercebit Deus, non eſſe immemorem; et tamen ea, quæ jam nunc inſtant ſacinoroſis, ſupplicia expreſſiùs minitari. Hoc planè more mihi et facillimè,

SERM. IX.

SERM. IX. cillimè, et veriſſimè explicari poſſe videntur Pauli verba: *Qui reſiſtunt, ipſi ſibi Damnationem acquirunt*; NAM *principes non ſunt timori boni operis, ſed mali*, etc. Quæ qui referunt ad illa quæ longiùs præceſſerant, *Non eſt enim Poteſtas, niſi à Deo*, etc. perverſiſſimè agunt: cohærentia enim, atque inter ſe nexa, temerè divellunt: aliena autem, et multùm disjuncta, nullo jure copulant: Eâ ſcilicet de causâ, ut, quæ duo Apoſtolus ſatis diſtinxit Argumenta, in unum coaleſcant; atque ita alterum alterius vim frangat ac debilitet: Ut, inquam, Pauli Doctrina de Deo Poteſtatis humanæ fonte atque Auctore, Appendiculâ quâdam perperam aucta, iis tantùm Regibus conveniat, qui officio ſuo ſanctè funguntur, *et non ſunt timori boni operis, ſed mali*: quod (ut à me ſæpe dictum, ſæpius dicendum eſt) ab omni probabilitatis ſpecie quàm longiſſimè abhorret.

ATQUE hoc eſſe illud Κέρμα genus quo Romanis metum incutere vult Apoſtolus, hanc verbo ſubjectam eſſe notionem, eò mihi fortiùs perſuadeo, quòd, quæ ſequun-

ſequuntur omnia, finitimà huic ſint atque conſentanea: de Jure enim Gladii prorſus agunt, de præmiis ac ſuppliciis, quibus à Magiſtratu Cives, aut ad virtutem allici ſolent, aut à vitiis abſterreri. Orta autem illa omnia cùm ſint ex eo quod jam ante dixerat Apoſtolus [*Qui reſiſtunt, ipſi ſibi Damnationem acquirunt*] ad id etiam, ſi non omni ex parte, quadantenus certè debent referri. SERM. IX.

Hoc itaque poſito, argumentum, quod inde ducit, et quo, quod unicuique in hâc re ſeorſum utile ſit, docet Apoſtolus, iſtiuſmodi eſt—Magiſtratibus non eſſe ullâ in re obſiſtendum; ne, dum iis negotium faceſſimus, nobiſmetipſis perniciem meritò moliamur. Cùm enim à Deo Regibus jus gladii ſit commiſſum, quo maleficia cujuſque generis vindicent, certiſſimum eſt, eo illos acerrimè uſuros adverſus perduelles, paciſque publicæ everſores: quicquid culpæ, quicquid facinoris, lenitate ac miſericordiâ aliquando ducti prætereant, hoc tamen audaciæ, quo eorum labefactatur Auctoritas, impunitum inultumque non dimittent. Chriſtianis,

SERM. IX.

ſtianis, Religionis causâ, ſatis ex ſe adverſantur Principes à Chriſti fide alieni: ſi verò, qui hac ex parte Principibus odio ſunt, rerum etiam novandarum ſtudio teneantur, atque ad ſeditionem propendeant; imò, ſi Religionis ipſius obtentu Rempublicam perturbent, leges violent, quo non Exitio digni videbuntur? quibus non Suppliciis coercendi? Ex altera autem parte, nihil eſt quod tam deliniat Principes. Chriſtiano nomini infenſos, tantùmque ad manſuetudinem ac benevolentiam traducat, ac ſi ii, qui è Chriſti grege ſunt, modeſtè atque ſummiſſè ſe gerant, et Magiſtratibus in omni re ſecundùm Deum pareant. Quæ Chriſtianorum cervicibus ſemper impendent pericula, ſi quâ fortè ratione vitari poſſint, hâc certè declinanda ſunt viâ. Non ſæpe enim malis etiam à Regibus malè tractari contigit iſtiuſmodi Cives, qui Religione, quâ imbuti ſunt eorum animi, quæcunque illa ſit, privatò gaudent; nihil interim turbarum excitant, nihil magiſtratui moleſtiæ creant; ſed, dum pietati ſtudent, unà etiam pacem colunt. Ita,

Ita, inquam, plerumque ſe res habet — Unde Petri illa Vox, eâ ipsâ in Epiſtolâ, ubi Chriſtianos tanquàm mala multa jam perpeſſos, plura etiam paſſuros alloquitur; *Quis eſt qui vobis noceat, ſi boni æmulatores fueritis?* SERM. IX.

HACTENUS Pauli argumentum, ab Utilitate ductum, quatenus ſeparatim ad ſingulos ſpectat, perpendimus: ab eâ nunc parte conſiderandum eſt, quâ ad Univerſos pertineat ac derivata à Magiſtratu ad humani generis Societatem Commoda reſpiciat. In hâc enim cogitatione præcipuè defixa erat Apoſtoli mens, cùm *Principes* diceret *Timori eſſe in bonum*, ac *Vindices in iram eis qui malè agunt.*

QUAM ob cauſam inſtituerentur Reges; quæ Regni ipſius Neceſſitas ſit, quanta Utilitas; quo Officii genere, quamque latè ad Omnes Vitæ humanæ uſus patenti, perfungantur Principes; his, atque aliis in eandem rem, verbis à Paulo declaratum eſt. Ii ſcilicet Pacis atque Incolumitatis publicæ conſervatores ſunt; Ii Legum communium, quarum deſcriptione omnis omnium ſalus continetur, Latores primùm,

SERM. IX. mùm, dein et Cuſtodes. Pœnas à quoque Civium pro merito exigendi, Præmia quæ cuique conveniunt, tribuendi jus iis conceſſum eſt: atque hoc ferè ita utuntur, ut nefariorum ſcelera cohibeant, audaciam retundant; bonos autem beneficiis ad virtutem, veramque laudem accendant. Muneris itaque tam fructuoſi nobis Miniſtri cum ſint, æquum eſt, ut Gratiam iis, quantam poſſumus, maximam referamus; ut eos ſummè colamus atque amemus, non protervè iis refragemur, non improbè reſiſtamus, quorum laboribus ac pervigiliis effectum eſt, ut tot tantiſque vitæ commoditatibus placidè perfruamur. NAM *Principes non ſunt timori boni operis, ſed mali*, etc. *Neceſſe* ITAQUE *eſt ut ſubjiciamini*, etc.

INSTANT iterum Poteſtatis Regiæ Oppugnatores, ac fidenter affirmant: "Enumeratis, quæ ex reipublicæ adminiſtratione exurgunt, atque ad univerſos Cives permanant, Utilitatibus, non id Paulo propoſitum eſſe, ut inde Obedientiam quibuſcunque Poteſtatibus ſublimioribus deberi contendat; ſed iis tùm,

" tùm, qui deſcriptas muneris ſui partes SERM.
" tuentur, et ad expreſſam juſti imperii IX.
" effigiem ſe totos componunt." Inane
hoc eſſe aſſentantium populi libidinibus Commentum, atque à Pauli mente alieniſſimum, jam antè à me multis, ut opinor, demonſtratum eſt. Id unum nunc addo—Aut ab ipſo Regum, ſeu bene, ſeu malè rempublicam gerentium Officio, atque à communi hominum Utilitate, cui Magiſtratûs jura inſerviunt, hîc huic argumentum; aut nuſquam ab Apoſtolo, totâ illâ Oratione, quâ de Officiis Civium erga Principes diſquiritur, hunc locum tractari: quem tamen, ampliſſimus cùm ſit, atque ad ſtabiliendum imperii jus voleat plurimùm, prorſus ab eo negligi, ac conſultò præteriri non eſt credendum. Omnia excutit Paulus, ſollicitè omnia veſtigat atque explorat, quæ ad firmandam Principum Auctoritatem adjumenti aliquid ſuppeditent. Multùm autem ad id confert, ut intelligant Cives, quæ bona iis etiam non boni Principes importent, quantumque Rectoribus, officii quod ſui eſt non ſatis exequentibus, debeat reſpublica.

SERM. IX. Hæccine itaque obliviſci potuit Paulus? an cauſæ ſuæ parùm favere arbitratus eſt? Hæccine Gamalielis ille Diſcipulus, Gentiumque Doctor non vidit, qui cætera omnia acutiſſimè perſpexit, copiosè diſſeruit? Si autem animadverterit; integrum atque intactum ab eo hunc locum relinqui, quis unquam exiſtimaverit? Et tamen hæc ab illis ſentiri neceſſe eſt, qui à Paulo præcepta optimis tantum Regibus convenire affirment.

" At, inquiunt, non in Præceptis ſo-
" lum tradendis verſatur, Ratione etiam
" pugnat Apoſtolus, *Principibus* ne *re-*
" *ſiſtatur* monet: Cauſam deinde ad-
" jicit, NAM *timori non ſunt boni operis,*
" *ſed mali.* Congruum itaque eſt ut
" Præcepti vim Ratione hâc, quaſi Re-
" gulâ ad id adductâ, metiamur. Hoc
" ſi fiat, ad bene imperantes neceſſe eſt
" quod præcipitur contrahi; cùm ad eos
" tantùm, quæ affertur, Ratio pertingat."
Argutè hæc quidem, haudquaquam tamen verè; prout cuivis patebit, non illo ſolùm,

quæ

quæ in hanc rem antè à me dicta ſunt, conſideranti, ſed ea etiam, quæ de Poteſtate Eccleſiaſticâ idem alibi ſanxerit Scriptor, cum his conferenti: paria enim ſunt ac planè gemina. *Obedite Præpoſitis veſtris*, ait idem Paulus, *et ſubjacete eis; ipſi enim pervigilant, quaſi rationem pro animabus veſtris reddituri.* Cur parendum ſit præfectis Eccleſiæ Chriſti Gubernatoribus, Cauſam affert: quâ tamen allatâ, hoc minimè voluit, ut iis ſolummodo *obediamus*, ac *ſubjaceamus Præpoſitis*, qui demandato ſibi negotio *vigilanter* et ſtrenuè incumbunt: Nam et illis etiam proculdubio obtemperandum eſt, qui negligentiùs et vitam ſuam inſtituunt, et munus exercent; imò, qui operi ſuo multùm indormiunt. Utcunque enim ab iis malè vivatur, utcunque res Eccleſiæ haud rectè adminiſtrent; legitimè tamen cum præſint, ſiquid aliquando præcipiant, id vim ſuam habet. De *Scribis* itaque ac *Phariſæis* hæc Chriſtus docuit: *Super Cathedram Moſis*, inquit, *ſedent. Omnia ergo quæcunque dixerint vobis, ſervate et facite: ſecundùm opera verò*

SERM. IX.

SERM. IX. *illorum nolite facere; dicunt enim et non faciunt.* His Legis interpretandæ jus datum eſt: his itaque jus dicentibus, auſcultari atque obediri convenit, utcunque dictis facta non reſpondeant; horum enim licèt vita moreſque meritò diſpliceant, non ideo tamen ſuſque deque habenda eſt auctoritas. Pauli itaque argumentum, quod Eccleſiæ rectores ſpectat, ſic et fuſiùs et rectiùs poterit explicari. *Obedite præpoſitis veſtris*, etc. *Ipſi enim pervigilant*, etc. Ipſorum enim eſt, Chriſti Gregem curare ac regere; hæc iis à Deo tradita eſt Provincia; quam ſi parùm pro dignitate ſuſtinent atque ornant, jure tamen ſuo protinus non excidunt: Muneris enim ipſius, malè licet adminiſtrati, ratione, multum Obſervantiæ atque Honoris ſibi vindicant. Clariùs hæc ac diſtinctiùs idem aliàs enuntiat Apoſtolus:—*Rogamus vos, Fratres, ut noveritis eos* [vel potiùs, *ut eos vereamini*] *qui laborant inter vos, et præſunt vobis in Domino, et monent vos; et habeatis illos abundantiùs in charitate, propter Opus ipſorum:* Καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ, ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν.

Si

Si ἔργον hîc, ut alibi apud Novi Teſta- SERM.
menti Scriptores *, *Officium* ſignificat; IX.
ea planè eſt Apoſtoli ſententia — Eccleſiæ
Præſules (non tantùm ob beneficia in nos *labore* ſuo, ac *monitis* collata, ſed et) *Officii* ipſius, quod exercent, causâ, apprimè nobis charos eſſe debere, ſummoque ſemper pretio æſtimandos. Quòd ſi ἔργον *Opus* aut *Laborem* ſimpliciter denotet, id ſaltem Pauli verba præ ſe ferunt; Eſſe aliquem, qui Præſulibus Eccleſiæ, utcunque minimè *laborantibus*, debeatur, *Amorem*, *cultumque*: cum, qui operi inſtant ſedulò, ὑπὲρ ἐκπερισσοῦ, *impenſius multo* colendi ſint ac diligendi. Sed omnium appoſitiſſima ad id quod volumus eſt ea ejuſdem Pauli ad Timotheum ſcribentis hortatio, ut *Qui bene præſunt*. [οἱ καλῶς προεστῶτες] *Preſbyteri*, *duplici honore digni videantur*. Eſt itaque et ſuus iis, qui malè præſunt (eo ipſo quòd præſunt) honos exhibendus; cum quidem

* 1 *Tim.* iii. 2. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ, *præclarum* Officium *deſiderat*. *Vid. et Act.* xiii. 2. xiv. 26. *Eph.* iv. 12. *Phil.* i. 22. *Eph.* ii. 30. 2 *Tim.* ii. 12. iv. 5.

SERM. IX. ad καλῶς προεστῶτας duplo major pertineat.

ATQUE hæc omnia, quæ Obsequii erga Hierarchas præstandi modum tradunt, ad describendam etiam Civilis Obedientiæ rationem jure optimo possunt accommodari. Quod si fiat, apparebit statim, nihil esse illo Interpretum quorundam commento ineptius atque insulsius, quo id Paulum agere pertendunt, ut Præcepti sui vim omnem, adhibitâ quâdam Ratione, extenuet atque enervet; et cum altâ voce jam edixerat, *Sublimioribus Potestatibus* non esse ullatenus *resistendum*, dein in aures Romanorum hanc quasi insusurrasse distinctiunculam — "si modò "tales essent Principes, qui Justitiam "sanctè colerent, et Civium Felicitati "probè consulerent." Capitalis Oratio! quæ, haud scio an Sacrarum Literarum, an Principum Auctoritati plus detrahat; an Christi Ecclesiæ, an Reipublicæ magis noceat. De utrâque certè ii pessimè merentur, qui talibus Interpretamentis in re tanti ponderis indulgent; et, ut Civium animos pravis Opinionibus inficiant, ipsos

ſos divinæ Veritatis Fontes audacter contaminant. SERM. IX.

SED de his ſatis —Ut interim, quam Paulo tribuimus, ſententiam, pleniùs explicemus, id breviter reſtat quærendum: Quâ ratione Civium Communitati ſit utile, ut iniquis etiam praviſque Magiſtratibus non repugnetur. Hoc autem ex eo fit, quòd à malorum etiam Principum Dominatu plura multò ad Cives Commoda, quàm Damna plerumque perveniant. Illa itaque relinquere atque abjicere, ut hæc ſubterfugere poſſimus; vix eſt eorum qui publicæ utilitati conſultum volunt. Non recta ſemper, non legitima imperant populo, legitimè qui præſunt: Bona aliquando ſubditorum invadunt, jus violant. Sed perferendæ ſunt hæ à privatis injuriæ, ne minori incommodo mederi qui ſtudent, in majus incurrant; pluſque noceant reipublicæ, quam ſibimetipſis proſint. Imò verò ſi tale quidpiam à principe fieri contigerit, unde detrimenti multum, non Civis unus aut alter, ſed ipſa Civitas accipiat; ut huic malo occurratur, ut hoc damnum reſarciatur,

non

SERM. IX. non protinus ad extrema confugiendum eſt, non ferro certandum. Morbo enim ipſo gravius multò atque exitioſius eſt hoc Remedii genus. Magis expedit reipublicæ, ut Tyranni, crudeliſſimi licet, imperio ſubjecti ſint Cives, quàm ut cervicibus ſuis jugum excutiant prorſus, quàm ut Nemini omninò pareant, quàm ut in vi armiſque ſpes omnes ſuas ponant. Nihil enim illo rerum humanarum ſtatu tetrius fingi poteſt, aut miſerius: in quo excuſſæ Rectoris manibus habenæ cum ſint, Populo liberum eſt, eò quò velit cunque præcipitem ferri; et, quicquid ſuaſerit libido, id omne, ſublatâ Legum reverentiâ, Magiſtratuum auctoritate conculcatâ, impunè exequi. Pertinet itaque ad Utilitatem communem, ut malis Regibus non reſiſtatur à Populo; ne, commotâ Seditione, gravius aliquod reipublicæ vulnus inferatur, quàm id ipſum quod à manu Regia immiſſum priùs pertulerat.

IV. Hæc ferè, atque his e locis deprompta ſunt Rationum momenta, quibus ad Obedientiam Romanos impellit atque

atque urget Apoſtolus: Quæ quidem tanti ponderis ſunt, eâ vi pollent, ut non uni alicui aut hominum Ordini, aut Genti, aut Ætati aptentur; ſed Omnibus, quocunque loco aut tempore, ſeu vixerint, ſeu victuri ſint, Chriſtianis conveniant. Nequis enim, qui aliis Legibus aliquando uteretur, aliis Magiſtratibus ſubeſſet; nequis, inter Cives qui emineret paulò, qui aut Dignitate, aut Potentia, aut rerum Copia excelleret, parendi neceſſitate ſe non adeò, ac cæteros conſtrictum putaret; ſententiam ſuam verbis ita expreſſis clariſque aperuit Paulus, ut nulli omnino ſubditorum, eâ ex parte quâ ſubditus ſit, excuſandi Officii ſui locum relinquat. OMNIS, inquit, ANIMA *Poteſtatibus ſublimioribus ſubdita ſit.* Quiſquis is eſt, qui legitimæ alterius poteſtati ſubjectus vivit, quacunque ſorte et conditione fuerit, in quocunque honoris loco poſitus, ad quemcunque imperii gradum (qui tamen ſummo ſubſit) evectus; noverit ſe Præcepti hujuſce comprehenſione includi, hujus Formulæ vi, pari ac cæteros jure, prorſus teneri.]

SERM. IX.

At

SERM. IX.

At verò (inquiet aliquis) tam latè patet, ita quaquaverſum ſe diffundit Præcepti hujuſce vis, ut nullis uſquam circumſcripta ſit finibus? nullus, utcunque res humanæ ceciderint, parendi ſtatuatur modus? una hæc eſt inter omnes officiorum Formulas, à quâ ne tranſverſum quidem unguem liceat diſcedere? quid ſi rempublicam, cui conſervandæ deſtinantur Principes, pro libidine ſua ipſi lacerent ac peſſundent? quid ſi Jura omnia, humana atque divina, pervertant? ſi in Civium Capita ac Fortunas immaniter ſæviant? ſi id moliantur, ut Patriam alienæ dominationi nefario ſcelere ſubjiciant? Annon Populo licebit his conatibus obviam ire? hoc amentiæ refrænare? hanc à ſe perniciem peſtemque depellere? Sunt ſanè qui licere hoc contendunt, Viri graves et boni; quique in tuendis Regum Juribus, in reprimendâ Populi Licentiâ multam ipſi operam atque utilem poſuere. Recténe, an ſecùs fecerint, penes alios ſit Judicium. Me quod attinet, ne eadem hîc loci inculcem, multa ſunt quæ nunc dicentem impediant; plura etiam, quæ ſi apud Populum

pulum habenda eſſet Concio, impedi- SERM.
rent. IX.

CONVENIT certè Verbi divini Interpretes, Ratiocinationes ſuas omnes ad Scripturæ normam exigere. Sacris autem Scriptoribus ſolenne eſt, ipſa quidem Officiorum Præcepta diligenter tradere, acriter urgere; non itidem Exceptionibus eorundem vim frangere, imminuere auctoritatem. In hoc ipſo quo verſamur argumento, multa nobis Sacræ Literæ ſuggerunt, de Imperii humani Origine ad Deum referendâ, de Regum Poteſtate non temerandâ; multa habent, quæ Principes populo magis ſuſpiciendos, populum Principi reddant parentiorem. Quando autem, quibuſque de cauſis Magiſtratuum imperia detrectare, noſmetipſos in libertatem vindicare liceat, ne verbulo quidem indicant — niſi cùm aliquid ab hominibus fortè imperatum fuerit, latis a Deo legibus contrarium: Id ubi acciderit, quid agendum ſit, Petri vox illa declarat: *Obedire oportet Deo magis quam hominibus.* Num qua alia ſit Cauſa, ob quam Nodus ille, Subditos Regibus ſuis

SERM. IX. devinciens, aut penitùs diſſolvi poſſit, aut quoquo modo relaxari, ab Apoſtolis, inquam, omnino ſileturr: Sileri adeò par eſt et à Nobis, qui, in prædicandâ Evangelii doctrinâ, Apoſtolorum veſtigiis inſiſtere debemus. Petenda ſunt Iſta (ſi quidem peti neceſſe ſit) à Juriſconſultis, à Theſium Politicarum tractatoribus; è Legibus, è Rerumpublicarum Formis, ſuæ cuique genti propriis, tanquam è fonte ſuo, ſunt haurienda: è Scripturâ certè peti non poſſunt, quæ, cùm de his officii hujus limitibus nihil quidquam tradiderit, ad eos ſignandos definiendoſque, velit, nolitve, non debet trahi. *Admone Populum* (inquit Paulus, ad Titum ſcribens) *Principibus et Poteſtatibus ſubditos eſſe, dicto obedire:* Ut autem moneret populum Titus, Qua Occaſione, Quo rerum ſtatu *Principibus non ſubditum eſſe, non obedire* ſit licitum; id verò illi nuſquam præcepit Apoſtolus.

CONSTAT quippe hortatore atque impulſore quopiam non egere populum, in iſtiuſmodi rebus, quibus ipſi per ſe ſatis ſtudent. Fræno potius opus eſt, quo re-

primantur, quàm Calcaribus, quibus in- SERM.
citentur proclives eorum ad ſeditionem IX.
animi. Ita ferè omnes à naturâ compa-
rati ſumus, ut in exquirendis Effugiis,
per quæ officiorum quaſi ſepti cancellis,
elabi poſſimus in indagandis Diſtinctio-
nibus, quibus Chriſtianæ Diſciplinæ mi-
tigetur ſeveritas, mirè ſimus ſagaces; ne-
que aliàs ſolertiori acumine id agimus,
quàm cùm Ei, qui Magiſtratum habet,
cedere in omni re ac parere jubemur.
Haud multùm expedit itaque hæc nos ab
aliis ſtudiosè doceri, quæ etiam ſine ma-
giſtro, naturâ ipsâ duce, facilè diſcimus,
atque avidè haurimus. Diſceptatorum
quorundam Moralium meritò culpatur
ſubtilitas, quâ non arceri ab illicito ho-
mines, ſed potiùs erudiri putantur, quàm
prope ad peccatum abſque peccato liceat
accedere. Neque ego Illum in minori
culpa eſſe arbitror, qui accuratè diſputat,
Quatenus ſummo reipublicæ gubernatori
à nobis reſiſti poſſit, ita tamen ut perdu-
ellionis ſimus minimè rei. Perinde id
mihi eſſe videtur, ac ſi quis apud Mili-
tes verba faciens, Quas ob cauſas iis ſigna
impunè

SERM. IX. impunè deſerere, præſidio ac ſtatione ſuâ cedere, imperatorum mandatis non obſequi, aliquando et repugnare ſit licitum, omni oratione diſquirat: perinde eſt, ac ſi quiſpiam Libertatis humanæ Patronus ac Vindex, multis argumentis, multis diſtinctionibus egregiè caveret, ne Liberi Servique non intelligant, quid iis contra Parentes ac Dominos ſit conceſſum; quâ ratione, quot modis arctiſſimo illo, quo tenentur, officii vinculo poſſint exolvi. Sit quidem in iſtis, quæ argutè in hanc rem afferantur, ſani aliquid ac ſinceri, habeant quandam veriſimilitudinem; ita tamen piis auribus moleſta ſunt, ita hominum impurorum vitiis ac cupiditatibus adblandiuntur, ut rarò admodum apud Eruditos differi, vix unquam cum imperitâ multitudine communicari, atque habitis ad populum Concionibus exponi debeant.

VERUM eſto, concedatur, hoc aliquando non inhoneſtè, non indecorè fieri poſſe: ut tamen hiſce Pauli verbis, tanquam ansâ aliquâ, ad id utatur, cui unquam ſano ac ſimplici in mentem venerit?

rit? Percurrantur omnes tum Veteris, tum Novi Fœderis Paginæ; non alius quiſpiam in iis reperietur locus, ubi quæ ſummam Rerum tenentibus debentur Officia, et accuratè adeo expendi conſtat, et tam vehementer ſuaderi, et tantâ undique argumentorum copiâ muniri. Perversè itaque (ne dicam, abſurdè) agunt, qui, inde arreptâ (non datâ) occaſione, de Magiſtratibus in ordinem cogendis prolixè diſputant; qui hoc ipſo in ſolo, tanquam omnium maximè opportuno, machinas ſuas figunt, quibus arcem Regiæ Poteſtatis impetant atque oppugnent. Mihi certè religio eſt, etiam poſt explicatam abunde Pauli doctrinam, ea, quibus infirmari quovis modo videatur, hîc in fine orationis leviter attingere: quantò graviùs peccant, qui, quod ab Apoſtolo verbis diſertis et magno cum animi ardore præcipitur, id omninò prætervolant; quicquid autem ad contrahendam Apoſtolici præcepti amplitudinem excogitari poſſit, id ſcilicet acutè rimantur, id acri mente perſequuntur, et toto orationis curſu copioſè enarrant? SERM. IX.

SERM. IX. QUICUNQUE ista Apostoli ejusdem monita exponenda susciperet; *Servi, obedite per omnia Dominis Carnalibus; Filii, obedite Parentibus per omnia, hoc enim placitum est Deo:* à re ipsâ, ut opinor, paulò aberraret, si in hoc unum incumberet, ut Liberis ac Servis palam fieret, quoties illis cum veniâ, etiam cum laude, immorigeris esse liceret.

QUÆ castrensis disciplinæ atque imperii sit vis, Centurionis illius Evangelici verba significant; *Ego*, inquit, *homo sum sub potestate constitutus, habens sub me milites; et dico huic, Vade, et vadit; et alii, Veni, et venit; et servo meo, Fac hoc, et facit.* Quisquamne est, qui, proposito hoc apud militum cohortes dicendi Themate, tum demum argumento atque officio suo pulchrè se satisfeciisse existimet, si ea omnia, quibus imperandi jus, atque parendi necessitas quoquo modo minuatur, enumeret; de Sacramenti interim Militaris summâ religione, de obsequio exercituum Ducibus legitimè debito nihil quidquam afferat, nihil exponat? Qui in sacris Literis explicandis ita versantur,

non

non iis lucem, ſed vim inferunt; Eculeum admovent, quo, quæ minimè dixerint, ſenſerintve, cogantur fateri: Veritatem, primâ Scripturæ ipſius quaſi voce et indicio patefactam, reſpuunt; ut ei deinde, tanquam adhibitis quibuſdam tormentis, alieniſſima quæque exprimant atque elidant. SERM. IX.

ALIA adhuc, hæc gravia eandem in rem mihi ſuppeditat argumenta, Eccleſiæ doctrina, et Antiquæ, et Noſtræ; Temporum etiam, in quæ incidimus, ratio. Hæc tamen, cùm longius jam evagata modum ferè exceſſerit oratio, ſtrictim ac breviter percurram.

INTER omnes, qui primis Eccleſiæ ſæculis claruere Scriptores, non occurrit, qui noxio hoc alimenti genere Gregem ſibi commiſſum paverit; qui Sacris Literis abuteretur ad ſerendas inter populum opiniones, de Juribus ſuis quocunque modo tuendis, de Regibus, ſi opus fuerit, etiam per vim coercendis. Et tamen iſtis ſcripſere temporibus, cùm hujuſmodi doctrinæ animis hominum ſe facilè inſinuâſſent, eſſentque acceptiſſimæ; cùm

SERM. IX. scilicet variæ acciderent rerumpublicarum Vices atque Converſiones: cúmque ii dominarentur Principes, qui, Civibus peſſimè tractatis, tantum ab illis obſequii promereri videbantur, quantum ſummo jure poſſent vendicare.

INTER Homilias, Eccleſiæ noſtræ auctoritate firmatas, ſunt, quæ Subditorum erga Reges officia præſcribunt, non paucæ; eſt etiam, ubi de hoc ipſo Pauli præcepto non parcè agitur. Multa indidem depromi poſſunt; quæ populum, officii non ſatis memorem, cohibeant; nihil, quod inflammet. Nuſquam nos admonent, ne Libertatis ad quam nati factique ſumus, ſtudium negligamus; ne iis, qui Reipublicæ præſunt, nimium pareamus.

EA demùm eſt Rerum, ea Temporum, in quibus verſamur, Ratio, ut cudendis his Argutiis, diſſeminandis hujuſmodi Doctrinis, minimè videatur opportuna. Libertatem ſtudiosè ſatis colimus, amplectimur; tuemur; periculi nihil quidquam eſt, ne illam non ſuo pretio æſtimemus: Id potiùs pertimeſcendum, ne liberiùs

liberiùs paulò quàm par eſt (quàm aut Chriſtianos deceat, aut bonos Cives) et ſentiamus, et vivamus; id cavendum, ne Libertati injecta à legibus fræna eò uſque laxemus, donec in Licentiam erumpat, omnia permiſceat, ac perturbet, et ſe ipſa tandem ſuis quaſi manibus confodiat, ac perimat. Quod Galatis à Paulo dictum eſt, quod Advenis diſperſionis, à Petro, hoc Nobis non minùs appoſitè dici poſſit: *Vos in Libertatem vocati eſtis, Fratres; tantum ne Libertatem in occaſionem detis carni, ſed per charitatem ſervite invicem——Quaſi liberi, et non quaſi velamen habentes malitiæ Libertatem; ſed ſicut ſervi Dei.* Hæc audire convenit pacis Chriſtianæ Sectatores, hæc effari Nuncios ac Præcones; hæc Ordini noſtro vitæque Inſtituto ſunt apta, hæc Moribus his Temporibuſque accommodata, hæc Deo placitura, atque Hominibus profutura. His itaque edocendis toti vacemus, atque inhæreamus. Si qui verò ſint, qui quaſi Tubâ Evangelicâ Claſſicum canere ament, qui effrænes vulgi animos ad ferociam ultra ſtimulent

SERM. IX.

SERM. IX. ac proritent, etiam accensis faces admoveant: quâ mente ad hoc opus se accinxerint, quâ auctoritate freti, quibus Exemplis adducti has in se partes tuendas susceperint, Ipsi viderint: *Unusquisque suum Onus portabit: Nos autem talem Consuetudinem non habemus, neque Ecclesia Dei.*

A PAULI Verbis exorsa oratio in iisdem etiam liberiùs recitandis desinat. Quæ itaque ad Timotheum Titumque ab illo primùm scripta sunt, ad Nos etiam, qui in partem ejusdem Ministerii venimus, pertinere arbitremur. Atque utinam ea unusquisque nostrûm, FRATRES IN CHRISTO DILECTISSIMI, et auribus avidis accipiat et animo penitùs infigat! Timotheum Apostolus sic alloquitur: *Testificor coram Deo, et Jesu Christo, qui judicaturus est Vivos et Mortuos, et per Adventum ipsius, et Regnum ejus, prædica Verbum; insta opportunè, importunè; argue, obsecra, increpa, in omni patientiâ et doctrinâ. Erit enim tempus* (imò Tempus jam est) *cùm sanam Doctrinam non sustinebunt, sed ad sua Desideria coacervabunt sibi Magistros, prurientes auribus;*

bus; *et à Veritate quidem auditum avertent,* SERM.
ad Fabulas autem convertentur. Tu verò IX.
vigila, in omnibus labora, opus fac Evangeliſtæ, miniſterium tuum imple. Imò (ut idem Tito ſcribens) *Hæc loquere, hæc exhortare, et argue cum omni Imperio, Nemo te contemnat. Admone Illos Principibus et Poteſtatibus ſubditos eſſe, dicto obedire, in omne bonum opus paratos eſſe.* Ut *hoc facientes* Eccleſiam Chriſti ædificemus, et *nos ipſos ſalvos faciamus, et Eos qui Nos audiunt,* faxit Deus *beatus et ſolus potens, Rex Regum, et Dominus Dominantium, cui* ſit *Honor, et Imperium Sempiternum.* Amen.

Gratia Domini noſtri Jeſu Chriſti, et Charitas Dei, et Communicatio Spiritûs Sancti ſit ſemper Nobiſcum omnibus!

FINIS.

00067054

Digitized with financial assistance from the
Government of Maharashtra
on 15 June, 2016